

# The Occult Digest

OCTOBER

*A Periodical of Reprint and Research.*

1927

*An Occult Biography*

## APOLLONIUS OF TYANA

*By Maurice Fredal*

*A Theosophical Inquiry*

## The Quest for Truth

*By Jacob Bonggren, D.Litt.*

*Reflections From*

## The Crystal Pool of Dreams

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Rosa Z. Marinoni

*The Death Penalty*

MY BROTHER'S KEEPER

Mrs. Max Heindel

The Aquarian Foundation

*(Official Statement)*

# The Occult Digest

*A Periodical of Reprint and Research.*

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PART II.

## The Crystal Pool of Mind

PART II.

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## Character in Handwriting

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*By Dr. Julia Seton*



# The Occult Digest

A Periodical of Reprint and Research

OCTOBER,  
1927Phone  
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## The Editorial Platform of The Occult Digest

1. The Occult Digest is opposed to any legislative activity having a tendency to hamper the free advance of scientific achievement, and pledges itself to fight such pernicious legislation as is exemplified in the so-called anti-evolution bills before the various legislatures now or in the future.
2. Capital punishment must be abolished. It is ineffective as a deterrent of crime; it is itself a crime, if not by statute, certainly by humanitarian ethics.
3. The practice of vivisection must be brought from the silence of the laboratory into the light of day. Every such experiment should be placarded in some manner in advance, the method made public, and the nature of the subject made public, together with the reasons for the experiment and a statement of its expected results. In this way science will remain free, and the rights of every individual protected from the horrible abuses which prevail.
4. In the interests of American anthropology and occultism, this magazine holds the American Indian is entitled to every cultural right under the law that is enjoyed by any other citizen of the United States.
5. The religionizing of psychic phenomena must be stopped. It shrouds in mystery what should be clear; it removes a purely scientific matter from the hands of scientists and puts its control in the hands of those who pervert simple truths for private gain.
6. This magazine stands for a cleaning up of the Occult field, the ousting not only of cultists' teaching sex practices either openly or secretly, but also of all pretenders to Occult authority or connection in whatever field of Occultism they may manifest.

## October

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Psychically Interpreted

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*MR. COOLIDGE* did not choose to be President again—nor did he choose this particular portrait of himself, which Mr. Carreno, the noted cartoonist “took” of the President shortly after his aides reported on the general sentiment of the West. In this issue of *The Occult Digest*, Emily H. Rocine, the famous character analyst discusses the Calvin Coolidge type of man—“The Big Small Man.”



# The Occult Digest

*A Periodical of Reprint and Research.*

VOLUME III

OCTOBER, 1927

NUMBER 10

## *Flight*

By EFFA DANELSON

WE are flying today—what may we not expect on the morrow—what boundless space may we not encompass. I know, dear, faint and hoping heart, you have waited long for the sound of that voice, the loving touch of the loved one mourned as dead, but knowledge awaits the seeker for truth even though the time seems long. That great gulf 'twixt your loving dead and you will be bridged some day. Their faint light will penetrate the gloom of your sorrowing heart, and you shall know and understand what has long been proclaimed by those whose sight has penetrated the night of gloom which hides them from your sight. The silence of Death has been broken; the dawn has come; the sleeping dead have awakened and are revolting against the false interpretation of death.



# Effa DANELSON'S

## S ¶ On Legal Murder

**S**HALL we hang our criminals, is a question brought strongly to the fore by the Execution of Sacco and Vanzetti.

We have been asked to discuss the question of killing murderers. First, let us ask, who is the murderer? What part of man committed the murder? Was it the hand or the brain? Was it the involuntary mind or the voluntary mind, acting on these agents, that committed the crime? Is it the individual's physical or mental brain that gives muscular action to the hands? Is it the intellectual ego, acting? Or, is it the ego of a disembodied entity? Is it the mind waves, switched on the line temporarily? Or, may we ask, is it caused by crossed wires? Is it a mind functioning in another's body? Is it telepathic or hypnotic transfer, acting temporarily on the victim who is to hang? May it not be an old grudge, handed down from the archives of past generations? These are only suggestions to provoke questions and aid in judging as to who the criminal is and find out who is the responsible offender.

To start over again, let us not discuss the question of "shall they die," but why do we kill at all and what do we kill? Let us run the measure over and ask, can we kill a man by killing his pot of flesh by its bail until it no longer squirms? Is the man killed after the State gets through with its official duty? If the State does not know whether the man is killed or not, has the State the right to commit an act, the result of which it does not know? Is not a greater crime committed by the State than has already been committed?

Granting the ego who has charge of the body that is to hang by its neck until it is dead, is responsible for the act of the hand of said body, the official offender, can the ego be hanged? Does not hanging the body release the man? Does not the little part the State plays make matters worse?

While in the body, the real man, the ego, is a prisoner of the flesh. The flesh body may be kept in confinement, giving the physical brain a chance to develop out of its twisted condition, becoming a normal brain.

It is granted that a man who plans a crime has a twisted brain and when this brain gets overloaded it is like damming up a river; something gives way and disaster abounds. Now let us suppose that death of the body just breaks this dam; visualize the result. The strength of those pent-up forces let loose to react on other minds attuned to theirs.

This is the age of science, men and women. Heaven, Hell and Purgatory, God on the throne, the Devil in his lair, the Angels directing the crowds has been modified. No one but those who talk with the dead are sure of the exact condition of these criminals after the trap has been sprung. No one but he whose eyes can fathom the depths of the Universe can say who committed the crime. The Scientist with his weights and measures can weigh the brain and determine its measurements; can even decipher just how much that Life that is set free weighs; but of

the Life they stare into vacancy with perplexed brow and dumb lips and can not say to that Life, "where art thou?"

After the legal killing, more crimes, identical with the first, are committed.

Can we say the Life set free has found another hand to do its bidding? Or shall we say, the Life, acting on the first man killed, is still guiding other hands to commit more crimes. These are signals; should we not stop, look and listen, before we free these egos?

In this age of dual personalities, this age of engineering by radio, would not a deeper study into the minds of these young criminals be a better method than killing the body and letting the offenders go free?

Get back of the mind and find what is throwing out that offensive metal, these explosions, these eruptions.

We study the earth and the elements to find out what causes storms, winds, rains, volcanic eruptions, earthquakes; we mine the ore and smelter it to separate the gold from the dross; we cut and polish the diamond to create its value. Why not study the behavior of criminals and seek to find the cause of crime and discern the law of cure that we may market these precious diamonds or work this gold for their settings?

Does it pay to kill? In the last analysis, are they killed? Are they suppressed, are they punished? Do they suffer? Are they reformed spirits, after they are killed?

We, who know, will answer this question by the following illustrations. First we will call your attention to the car barn bandits and the wave of crime which followed; to the four or five young men who were hanged for the murder of a truck farmer and the wave of crime which followed that. These were brute murders, done impulsively. These boys all sought and found forgiveness at the scaffold, from their priest or minister. The fear of life after death drove them to confess their sins (not the crime). They were filled with repentance when the trap was sprung.

Raise the curtain! Body lying in a heap—the boys freed—consternation—light breaking in on their numbed countenances—why, what has happened here?—there lie our bodies, but—"the gang's all here!" How much effect do you suppose that last hour repentance has on those boys' minds? Listen; what do we hear them saying to each other? "That was some Santa Claus story that preacher guy told us; we ain't dead." "Come on, let's find the boys," and in less time than it takes to write this dissertation, they are back at their old haunts with revenge in their hearts with quick action, when they find they can make their pals hear them.

Study the mind and dig the ore; find the jewels; that would be a better way than hanging the body and letting the boss go out to engineer another job.

How do we know this? Because we are helping these afflicted ones, both before and after their release from the flesh body.

First of all, you can not kill the *real* criminal un-



# EDITORIALS *of the* DAY

less you determine who he is, which, up to date, has never been done. Crime is fastened upon the acting captain of the flesh. But the force that gives the orders, which is the power behind the throne, is not affected. The true study of the man, to straighten out the twisted brain, feeding the developing brain cells and eradicating the deformed ones would be the way, in this age of science, to dispose of criminals and do away with crime.

To the man who believes in life after death, we would suggest that he change his belief to facts. The abundance of evidence now on record should give a unanimous NO! Do not destroy the body and let the life, which you can not kill, free to range as it will, feeding where it can find suitable pasture.

## ¶ Only the Dumb Are Blind

IN this Radio Age, only the dumb are blind. The man who can listen to one word over the radio and declare that it is impossible to converse with the dead, is not using all his faculties for his own benefit. He is like the woman who would not talk into the telephone when they were first installed, for fear she might be convinced a voice could be carried over a wire. Yet, in her childhood, she had called her family from the barn to the house by means of a resin string, connecting two tin cans.

If we can hear voices of the living through an instrument attuned to record them, we can hear the voices of the dead, if we are attuned to their vibrations.

Each organism is attuned to certain vibrations; when harmony exists between two minds they are restful to each other. Tune in on discord and everyone has the other by the throat. We feel dull and cross only when we are out of harmony with ourselves; we are happy only when we are in harmony with ourselves. If we will analyze our perplexing problems honestly, we can trace the discord that caused the flaw in ourselves.

We hear voices over the radio only when we tune in on the right wave length; so also shall we hear the voices of the dead when we learn to tune in on their wave length. Only the blind are like dumb, driven cattle. Those who hear the voices of the dead see also the light from Heaven and know the day of actual facts about Life has pierced the veil which heretofore has hidden them from our sight.

The radio may burst forth at any time with beautiful songs from the voices of those the world have dearly loved and clear from the minds of all the peoples of the earth the doctrines that have so long deluded the human race into believing that only the favored few were allowed clemency after the death of the physical body.

A little quiet reasoning reveals to the mind that is alert that any teaching conflicting with Nature's law leads only to corruption.

*Let the dead speak, that all may rejoice in their victory that no man may henceforth walk with sightless eyes and no ear be dumb, because of the silence of the tomb.*

## ¶ Guard the Tomb

IF we would know the facts about life after death, let no Life enter the gate of death untutored in the law of birth. Guard the tomb that the messengers of light may dispel the darkness at the hour of death. Guard the tomb if we would not have evil spirits attend us at the hour of birth. Guard the tomb if we would have peace and good will among men. Guard the tomb if we would have Heaven established and Hell eradicated from the earth. Guard the tomb, that he who approaches may not fear to enter its sacred portal. Guard the tomb from the marauding propagandists who would turn day into night with their weird cry of salvation. If we would have progress, guard the tomb. Do not send marauding spirits to the gallows. Do not let a soul die in fear. As a man dieth, so is he. Guard well the tomb if we would be surrounded by the Angel Host in our hour of physical Life.

## 66P ¶ Can Hypnotism Cure Crime?

PROFESSOR Vladimir Bekhterev, head of the Leningrad Patho-Reflexological Institute, claims to cure confirmed alcoholism by hypnosis. The question arises and is somewhat agitated for the same treatment of criminals. We believe all crime is committed under hypnotism and advocate that a stronger influence for good could be used to eradicate the controlling influence. We are influenced by a mind stronger than our own when we commit an overt act. All crime is committed at a moment when cut off from our sovereign self.

Suspended animation, giving complete relaxation, has often saved the mind of a patient. Hypnotism is suspended animation. The control of one mind over another is another phase of activity. Sleep is a form of hypnosis. Fatigue is the controlling influence enforcing sleep; ANGER, HATE, REVENGE or LOVE are all hypnotic powers and during the time we are under their spell we are hypnotized by their subtle influence—we destroy or build as the power sways us.

We know that in the hands of unscrupulous men and women, the power to hypnotize another is a curse. We know also that when used for good it is an untold blessing. It can be made the most beneficent power of the universe. Crime could be prevented by its use. Untutored and undeveloped minds could be freed from crime through proper use of hypnotism.

Hypnotism, in its unorganized state and in the hands of the untutored, is a dangerous element, and it is a power possessed by every mortal and unconsciously used by all for better or for worse, according to evolution of the controlling power.

A perfectly co-ordinated body cannot produce crime; therefore, the real cure for crime is to give every child a chance to make good. Balance the mind and crime seeds will perish.



# Apollonius of Tyana

An Occult Biography

By MAURICE FREDAL

(Reprinted from The Theosophist)

IN SPITE of misrepresentation and disdain, and the mistaken zeal of sectaries who have thought, by blackening the character of a great man whom they failed to understand, they were advancing the divine claims of their own leader, the character of Apollonius will always stand out as one of the grandest, if not the grandest, of his time. Mr. Tredwell, in a recently published work, has given us the best modern account of Apollonius and his times and to this book we owe most of our details.

Apollonius was born, as nearly as can be determined, about the year one of our era at Tyana in Cappadocia. His parents were connected with some of the noblest families of the city. At fourteen years of age he was taken to Tarsus to be educated under the care of "Euthydemus, the Phoenician, a stoic and a celebrated rhetorician, and where he enjoyed conversation with the disciples of Pythagoras, Plato, Chrysippus and Aristotle." Dissatisfied with the manners of this city, he removed with his tutor, to Ægae, a maritime town near Tarsus. Here he was placed under the tutelage of the Epicurean, Euxemes of Heraclea. While Apollonius was at Ægae, his father died leaving him a considerable fortune, which he divided with his elder brother, and his relatives. Apollonius went to Tyana to bury his father and on his return turned the temple of Æsculapius into a Lyceum, where all kinds of philosophical disputations were held, and there he effected many remarkable cures.

He now determined to pass five years in silence according to the Pythagorean code. "This period was passed chiefly in Pamphylia and in Cilicia; and although he traveled through provinces whose manners were corrupt and effeminate, and much needed reformation, he never uttered a word, nor did a murmur ever escape him. The method he used in expressing his sentiments during his silence was by his eyes, his hands, and the motion of his head. He never seemed morose or out of spirits, and always preserved an even, placid temper. He complained that this life was irksome, inasmuch as he had many things to say which he refrained from saying; that he had heard many things of a disagreeable nature which he affected not to hear. In this manner he passed over many things said against him in dignified silence." It is hardly possible to overestimate this discipline as a training for the will, the judgment and

the perceptive faculties. It is remarkable to what an extent, though voluntarily deprived of the power of speech, he was able to make known his thought. On one occasion, while residing at Aspendus, he quelled a tumult raised by the inhabitants on account of the exactions of the corn monopolists during a time of famine. The enraged populace were about to seize the governor and burn him alive. Apollonius approached the governor, whom he asked by

signs in what duties he had been remiss. The governor declaring himself innocent, Apollonius signified to the mob that he must be heard. The governor then explained that the real blame lay with the monopolists whom he named. The people then wanted to seize these men and take the hoarded corn by force. Again Apollonius interfered, giving them to understand that, if they would be patient, their demands should be satisfied without the commission of a crime. The monopolizers were sent for and rebuked and were glad to purchase their lives by the surrender of their corn.

When Apollonius had fulfilled his vow he went to Issus and Alexandria and thence to Antioch in Syria. At this place he entered the temple of Apollo Daphaneus and rebuked the neglected state of the temple and the absence of rational worship. At Antioch he occasionally addressed the people, "but he avoided promiscuous multitudes and places of public resort, for he disliked their rude and disorderly manners." But, so far from shutting himself up from all communication with his fellows, "he admitted with pleasure into his conversations all who were of good behaviour."

During the reigns of Tiberius and Caligula, Apollonius did not visit the capital, though he kept himself informed of all matters that transpired there, without apparently paying any attention to political affairs.

He went from city to city and from temple to temple. "Whenever he visited a city which happened to be of Greek origin and was in possession of an established code of religious worship, he called together the priests and discoursed to them on the nature of their gods and the discipline of their temples, and if he found that they had departed from the ancient and usual forms, he always set them right. But when he came to a city where religious rites and customs were barbarous and with immoral

(Continued on page 22)

## LINDBERGH

By ALINE MICHAELIS

Alone, yet never lonely,  
In all that blue expanse;  
The skies were his, his only,  
When Lindbergh flew to France.  
Like hero made immortal  
Who storms at Asgard's door,  
Beyond the cloud's bright portal  
Men saw his swift plane soar.

Bifrost, the bridge he crossed on—  
Its rainbow spanned the sea—  
The while his plane was tossed on  
The air's infinity.

Great Odin, in Valhalla,  
Peered down to see him fly,  
When, swifter than the swallow,  
He swept across the sky.

Thor watched and Bragi, singing,  
Told all that matchless flight,  
And sent a new name ringing  
Down halls forever bright.

Who knows what promise fed him  
Through hours lone and long?  
Who knows what vision led him  
Unto the waiting throng?

Alone, yet never lonely;  
Serene, beyond mischance,  
The world was his, his only,  
When Lindbergh flew to France!

—From Psychology



# The Crystal <sup>POOL</sup> of Dreams

By PIERSON WORRALL BANNING

BORDERLINE OF SCIENCE SERIES

(All Rights Reserved)

MANY do not know that India, the seat of some of the oldest religious beliefs and philosophies, is also deeply interested in modern religions. In Delhi, within less than two years, there have been conferences of representatives of practically every religion on earth today.

And not only has this broadening idea and desire been growing to arrive at a better understanding of fundamentals of all religions, but special phases of some of these beliefs bearing upon the mental and philosophical angles have been included in their work.

One of these international efforts, having its inspiration in Delhi, has already published reports, in an attempt to discover various eastern and western differences in metaphysical and philosophical fields of thought.

Dr. Ram Naryan, M.D., editor of "Practical Medicine," with headquarters in Delhi, started this movement a few years ago. Believing that greater headway could be made with a limited field of effort, he decided after many conferences that it would be interesting to bring together varied views and beliefs on the question of dreams, and their relation to this and other worlds, if such exist.

Fourteen questions were prepared and sent to a selected list of scientific men in all civilized countries; to college and university presidents and professors and specialists in mental and spiritual work.

From the replies obtained, showing sufficient understanding of the subject, a book of considerable proportions was prepared under the title of "The Dream Problem." This created such a stir at the time that additional information was sought from an ever increasing number of investigators and authorities both in this country and elsewhere. This resulted in another volume appearing that helped increase the interest even more in scientific circles.

Dr. Naryan by this time, on account of advancing years, decided to bring this international work to a close, with the third volume, really part two of the second volume. This has practically been accomplished, though replies and expressions from many of the world's greatest authorities continue to be received by him.

It is interesting to note how "The Borderline of Science" has been attacked on so many sectors, and to wonder where it will ultimately be advanced to.

On account of the unusual interest aroused by this effort and the desire on the part of a great many throughout the United States to know more about the fourteen questions that have been asked so many leaders of thought on this problem, the writer is presenting these questions with his answers, which have been accepted by Dr. Naryan, that

those interested in this international movement endeavoring to arrive at something fundamental and definite, based upon the best thought on the subject from various angles, may see for themselves just what they are. The questions and the writer's answers follow:

*Who is it that sleeps, who is it that dreams and who is it that wakes up?*

It is the so called consciousness of the human mind that sleeps, dreams and wakes up as distinguished from the universal or Infinite Mind that is ever active. The vehicle it inhabits of itself is never awake, asleep or dreaming. The body itself is merely the inanimate machine that acts or not, as directed by the consciousness within it.

This human mind consciousness as it "goes to sleep" may be compared to a deep pool of mental fluid with the surface water freezing over it, while below, the waters remain fluid and in action. The congealing surface gradually loses consciousness, as the surface of the pool freezes in sleep. When the frozen surface melts, consciousness returns. If the action of the lower waters of the mind pool when disturbed, penetrates the partially freezing or melting surface waters, the so-called surface or conscious state of mind, senses it. If the disturbance of the lower waters is violent, instant liquifying of the surface consciousness results.

When the mind becomes partially conscious and attempts to

remember what it was dreaming in its depths, it succeeds if the lower waters still containing remembrance of the dream, send to the surface, currents from below containing remnants of the dream consciousness. The dream remembrance may be strong enough to temporarily cause the waking state consciousness, to continue it as a waking idea.

It makes little difference what we name the active or conscious functions of the mind or the inactive, passive, sub-conscious or unconscious workings, it corresponds closely to the above parallel. The example given is one way of answering the question, for the great depth of the mind pool under the frozen surface is always in touch directly or indirectly through its "underground channels" with the universal mind surrounding us and in which we have our existence.

The freezing over temporarily in sleep, unconsciousness or so called death of the limited surface of mind possessed by each, is comparable to the small pools of water coming to the surface of a bog, which individually freeze at the surface, though the waters below connecting with its source, do not freeze into inaction.

*If it is one and the same person, what prevents him from knowing during his dream state, that he it is who, before*

(Continued on page 24)

## HARVEST

*H*E LIVETH long who liveth well,  
All else is life but thrown away;  
He liveth longest who can tell  
Of true things truly done each day.

*Then fill each hour with what will last,  
Buy up the moments as they go;  
The life above, when this is done  
Is the ripe fruit of life below.*

*Sow love, and taste it's fruitage pure;  
Sow Peace, and reap the harvest bright;  
Sow sunbeams on the rock and moor  
And find a harvest home of light.*

—Author Unknown



# Star Rise in the West

## The Los Angeles Astrological Convention

By RUTH SKEEN

TWO big events recently happened which are of great importance and deep interest to all students of the Occult. One was the powerful conjunction of the benefic planet Jupiter, the Giver, with the planet of unique, unusual occult things, Uranus, in the sign Aries. That this conjunction had a great deal to do with the second big event, no good astrologer will deny, for it was the means of bringing about the first national convention of astrologers the world has known at Hollywood, California, on July twenty-second.

Many unique and interesting things happened to prove the benign interference of Jupiter and Uranus. Uranus, we feel sure, used his influence to bring this convention to Hollywood, the most unique city in the world and Jupiter stirred the hearts of its citizens to such activity and good will in our behalf, even to bringing notable movie stars down to twinkle for us. If you are ever asked what planet rules Hollywood you can reply instantly and unhesitatingly—"Jupiter."

The convention was an overwhelming triumph for our starry science. We, who love it reverently and are jealous of its honor, saw that honor vindicated before an audience of interested and interesting people who came, obviously to listen and to learn.

We saw it lifted from the mud and scum of charlatanism to its rightful place and if there were any who came to scoff, they most certainly remained to pray. To those of us who are devoting our lives to the study of this celestial science, this convention was quite the biggest event in OUR world.

It would be impossible for me in the short space allotted, to tell you all about the convention and I do not wish to be either tiresome or technical. Therefore, I shall touch only upon the high lights and show you what was done for the advancement of Astrology by this convention.

Astrology was ably handled from every aspect and angle by men and women of education, culture and experience who are devoting their lives to it. Every person appearing upon the program was highly trained in his line and what he had to give out was of inestimable value. The convention was notable for its complete absence of "bunk" and charlatanism. Nobody had on any stars or decorations, nobody wore long hair or flowing robes, and but for the modest little badge proclaiming them a delegate you would never have guessed them to be interested in Astrology.

The scientific aspect of astrology was ably handled by experts. Dr. Llewellyn George, an astrologer of twenty-five years experience and a publisher of astrological literature talked about "How Planets Affect People" so that the laymen in the audience got as much out of it as the astrologers. Dr. Chaikin, another

well-known astrologer, spoke on "The Solar System," and Dr. Julia Seton of the Santa Monica School talked on "Cosmic Astrology." Other phases were covered by Leigh Hope Milburn, and Mrs. Harriet K. Banes, President the First Temple of Astrology L. A. They both spoke on Saturn, Mr. Milburn on "Saturn as the Reasoner," and Mrs. Banes on "Saturn, the Benefic." Saturn in our horoscope is a good deal like a boil, we feel like we could bear him better if he were only somewhere else, but Mrs. Banes reconciled us to his presence in our chart.

Emery Myers spoke upon "Egyptian Symbols" and Marc Edmund Jones on "Astrological Contributions to Scientific Discoveries."

"The Educational Value of Astrology" was the subject chosen by Mrs. Max Heindel, leader of the Rosicrucian Fellowship, that great International Occult School which has done so much to keep astrology the pure, spiritual science that it is. It must have been a happy moment in the life of this well known teacher when she could see brought to pass that for which she has labored so long, and to feel she could prove that astrology was really the mystic science she has striven years to establish.

She proved her point by projecting upon the screen the horoscopes of Richard Loeb, the boy slayer, and Dorothy Ellington the girl slayer, showing their Sadistic tendencies, the kind of a home life they had, and the lack of proper moral training. The horoscope is a map of the soul revealing all conditions in the life internal and external. How important then for the



Llewellyn George,  
Re-elected President of the  
National Astrological Association

mother, the teacher and those who have care of the young to have some understanding of this science. We believe, with Mrs. Heindel, who has saved so many souls from moral destruction through the use of the horoscope, that the day will come when the horoscope will be used in schools, institutions, asylums, prisons, detention homes, police courts in handling the criminals, defectives and dissolute.

Vocational Astrology as a profession was discussed by Mrs. Jennie Wilkinson, who uses it daily in a practical way in handling people who are misfits, discontented or out of a job. Her experiences were most interesting.

The Medical department was represented by three or four able, practicing physicians. Dr. Franciska Lash, a lecturer and field worker for the Rosicrucians, spoke on "The Doctor and Astro-Diagnosis." For many years the healing department of the Rosicrucian Fellowship has been helping the sick through the horoscope. This is, perhaps, the only school of Medical

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# The ILLUSION of DEATH

By EFFA DANIELSON

THE illusion of Death is fast yielding its princely kingdom to its beatific successor, the King of Life. Reason and fact prevail. Men no longer fear death. They have come to look upon death as an open gate to more fertile fields and bountiful harvests. Death is more and more viewed as *the great emancipator*. Men no longer think of death as plunging us into a Hell or carrying us into a Heaven. Death, stripped of its illusion, is becoming known as a scientific and necessary change in rather than a breaking off of Life. Those who have had this exhilarating experience bear testimony that Death does not change Life; neither does it rob it of its power to do good or evil.

Hanging a man to punish him is putting opportunities for more deplorable crimes within his reach if he is a criminal at heart. Killing a rival to remove him from one's path, places him in a position to enter the lobby of the brain and destroy the peace of mind of his slayer. Killing a man, hoping to get his possessions, enables the victim to transcend the possession of his treasures, thus preventing any real transfer of ownership.

This illusion of Death has given us a false standard of living and narrowed our perspective of Life, robbed us of our inheritance and filled the human mind with forebodings.

To enter the gate of Death thus handicapped robs Life of its sweetness. Dying does not rob us of Life. The cause of Death does not set the standard of one's activities; neither does it place a ban or blessing on our life after the change. When one dies intelligently, that is to say, when one dies a conscious death, one feels fully repaid for the effort put forth to master fear. The change is made so quickly that the relinquishing of the physical body to the spirit body becomes a moment of ecstasy, and comes as the quickening of the bud when it bursts into bloom.

Premature death is a handicap, to be sure, even though consciously enacted, for it carries the penalty of an incomplete memory; the realization of a mission unfulfilled in time, causing a cloud of remorse or revenge to cover the individual for days, or even years, retarding the progress of such a soul. Nothing departs when Death enters, and no possession of the individual is lost. The good and bad in every individual never ceases its conflict.

Let common sense rule in this question of Life after Death. Why stand at the door of Death and speculate on what lies beyond? Why argue against facts? Can Philosophy prove a fact in Nature? Is it not the fact which proves the Philosophy? While men stand aghast at Death and nations punish by death, Philosophy has not prevailed. The riddle of Death has not been solved.

That this unknown highway, leading through Death's door to an unknown country should be strewn with the lives of the unfortunate, in a civilized and Christian nation, is appalling and sickening to a student of natural law; and to one whose power of penetration has lifted the veil, the abolition of capital punishment becomes of vital interest.

This is an age of reason. Why, then, should nations refuse to investigate this question of Life beyond the grave? There is a basic fact from which we can reason. Birth and Death are the seed time and harvest of Life. Both are vital to man. Why should one be viewed as a blessing, the other as a curse? Are not both equally the birthright of man? It is not an illusion but a fact to be reckoned with. Root out the monster, fear, from our Christian teachings and no longer let it be used to punish the wrongdoer or to frighten our little ones, destroying in them their power to analyze

Life. Analyze its mission and relation to Life, giving to each individual the right to know for himself what lies beyond the door of Death.

The hour has come when thinking men and women cannot longer be leashed to a false doctrine of death. All theories have failed; philosophies have gone to decay; the whip of fear has lost its sting. Stark naked facts stare us in the face. Death has no delusions for us; *Death is only a demonstration of Nature's birth producing laws*. Once this fact becomes a reality to the child brain, the awaken-

ing follows as day follows night and can only mean to that child continued activities when this new birth shall take place in his life.

Nations would do well to look to the nourishment and environment of their children, thus insuring every child an intelligent and conscious death. Birth gives us our first physical consciousness; Death enables us to continue the conscious journey of Life.

The sensible deduction is, Life after Death must be a natural existence with greater opportunities for those who desire to take advantage of their extension of Life.

Erroneous concepts invented and passed back to the world of flesh by those who have passed through the door of death, posing as Gods, are responsible for the chaotic condition and confusion of the mortal mind. Chicanery originating in the so-called spirit world, and preying upon the undeveloped mind of humanity, is responsible for erroneous ideas of Heaven and Hell with a God and a Devil holding power over the human race. The propagandists from the spirit world who fill mortal minds with visions of great positions are agents of these charlatans.

It is given to every child of earth to know that Death

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## DEATH

*DEATH, the dawn of Life, whom none seeketh. On the highway of Life thy gaunt figure stalketh. False testimony hath garbed thee in fiendish garments. All fear thee as the enemy of man. None seeks thee at the portal of Life, yet all know that only through thee can they hope to enter that Eternal City. Strange, strange, elusive Death, the maligned, the carrier of the Soul to that Eternal shore; thou art indeed the Savior of men, the giver of bountiful Life.*



# My Brother's Keeper

An Occult View of the Death Penalty

By AUGUSTA F. (Mrs. Max) HEINDEL

"AND Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him.

"And the Lord said unto Cain, 'Where is Abel thy brother?' And he said, 'I know not: Am I my brother's keeper?'"

"And he said, 'What hast thou done? The voice of thy brother's blood crieth unto me from the ground.'

"And now art thou cursed from the earth which had opened her mouth to receive thy brother's blood from thy hand."  
—Genesis 4:8-11.

FROM the very first record of the shedding of man's blood we have a warning from God that a curse rests upon each man who takes the life of his brother. The materialist has scoffed at these words. To him nothing exists but what he sees with the eye. To him there is no authority but man-made laws. If he breaks these he must suffer, if he is caught; but, if he is able to evade the law, then there is no punishment for him. He believes this ends his liability. If one whose views are "orthodox," however, slays his brother or transgresses the law he is tormented by the dreadful nightmare of eternally burning hell fire.

Let us see how the enlightened Rosicrucian looks at the taking of his brother's life. With his greater knowledge, his broader vision, he can trace all suffering, selfishness, and crime back through ages. He can trace man's troubles from the time Adam and Eve disobeyed the commands of the Lord and ate the apple. When the Lucifer spirits tempted man to disobey the commands of God, his eyes were opened and he became a conscious, thinking entity, and was made responsible for his acts. Previous to this his eyes were blinded to the material world. He was then in close touch with his divine Leaders, but as he lost his spiritual vision, these Leaders gradually gave him more freedom, and at last he reached the very nadir of his dip into matter. Having passed the very darkest and most materialistic stage of his path, he has turned to the upward round, for all life is working in spirals, each spiral being a little higher than the previous one.

Man's responsibilities as a result of his greater knowledge have also become greater now than before. Under the ancient Mosaic laws the Israelite to a certain extent was justified by faith and the sacrifice of the blood of bulls and calves on the altar. But St. Paul tells us in Hebrews, tenth chapter:

26. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

29. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, herewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?"

30. "For we know Him that hath said, 'Vengeance belongeth unto me. I will recompense, saith the Lord.

We cannot hold the small boy responsible for his wrongdoing, but when he reaches adolescence, he becomes subject to the law and is accountable. Infant humanity, while ruled by Jehovah and His law, "An eye for an eye, and a tooth for a tooth," was saved by this same law. Since the reign of Jesus Christ, however, and the greater knowledge which He brought, man can only be saved by the development of love, and under the new law of love he is held strictly accountable for each transgression of it.

The question might be asked, "Is a judge responsible for the loss of life of a man whom he condemns to the gallows even though he is protected by the law of the land? To make this question quite clear would fill a volume. It would be necessary for us to analyze the three most complicated phases of man's existence: Whence has he come; why is he here; and whither is he going? We will answer these three questions in as few words as possible.

In Genesis, 1:27, we are told that God made man in His own image, and in Genesis, 2:7 that after He had made man of the dust of the earth, he breathed into his nostrils the breath of life, and man became a living soul.

David says in the 139th Psalm:

"I will praise thee; for I am fearfully and wonderfully made:

"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

"Thine eyes did see my substance, yet being imperfect: and in the book all my members were written, which in continuance were fashioned, when as yet there was none of them."

From the writings of Moses and David we have assurance that man is a divine spirit, made in the image of God, and David's words acknowledge that man was fashioned in the lowest parts of the earth. These statements give evidence that man is a spirit and as a son of God must work his way up from the lowest state. Through involution he has worked his way downward into matter. Through experience by working with the lower life waves he must learn to become a creator. He must work his way upward by evolution until he is all-wise and loving, as his Father in heaven is. To gain this experience the divine spark must

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## The Green Palm Tree

BY HILDA CONKLING  
(8-year-old)

"I sat under a delicate palm tree  
On a shore of sounding waves.  
I felt sure I was alone  
Listening.

A sea gull flew by from France,  
A sea gull flew by from Spain,  
A sea gull flew by from Mexico!

I laughed softly  
When they came near and saw me:  
It was those travelers  
From foreign countries  
Changed my thoughts to laughter!"



# How Henry Affords It

## 'Number-izing' The Worlds Auto Wizard

By ELAINE WILLIAMS

WHY does Henry Ford become a millionaire while some others have nothing but poverty? It's simple. Here's how.

Some years ago when William and Mary Ford named their little son, Henry, they did not know what they were depriving him of, or they probably would have added another name that would have given him enough tools to work with. But when that little boy started to grow up and realize what he lacked, he set about getting those things. He needed just those things to make the kind of man of him that he visualized, and he got them.

In that name, Henry Ford, there are three numbers lacking and they happen to be the perfect business trinity too, numbers 1, 2, and 3. The *one* is initiative, courage, independence, creativeness and individuality. The *two* is association, tact, collection of knowledge and experience, the peacemaker, anxious to please. And number *three* is self expression, ambition, patience, inspirational, personality. All these things Mr. Ford lacked when he came to this world, and together with this to overcome, he had an ideality or ambition and an ability that could be very, very destructive.

In Numerology we can readily see what a person would be if he went to the destructive side of his vibration instead of developing constructively, and of course one is the direct opposite of the other.

It is very evident that Henry Ford's desire to be a big man was greater than the temptations that presented themselves to

him, because he had to develop all the phases that he lacked, and he had to have a strong determination to keep to the right and not slip.

Life holds the greatest temptations for one with the vibra-

tion of Henry Ford, and these are in the form of over-indulgence in most of the vices of the universe. There is no self-control at all in this influence unless of course one possesses the determination to do good.

And so the opposite of that influence is extremely wholesome and strong willed, doing nothing but good for humanity, and it is this strength of character that Mr. Ford is to be credited with. Many say it depends upon heritage but we can find daily where the best of ancestors have a black sheep somewhere.

As Numerology shows Mr. Ford, he has a heart's desire to uplift humanity. He has an ambition to make his life's expressions reveal high spiritual truth through inspiration and idealism.

His ability is that of an originator, regenerative, recreative. Holding a position that carries freedom and variety, always companionable, and realizing that traveling is a necessary pastime. And on this possibly hangs the "Ford."

This number five as an expression shows the inventor, who has a life of new experiences, developing something in life along scientific lines usually, that provides him with a new interest continually. Devoting

much time to the studying out of the life problems of those around him, although he cannot be made to handle things

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### How to Know Yourself Through Numerology

#### KEY AND CHART

By Elaine Williams

HERE is the key by which the letters of your name become numbers. Each letter has a number value. Place the number over the letter to each one.

1	2	3	4	5	6	7	8	9	
A	B	C	D	E	F	G	H	I	
J	K	L	M	N	O	P	Q	R	
S	T	U	V	W	X	Y	Z		

And here are the meanings of the number, wherever encountered:

- 1—Brave, leader, creative, powerful, independent, individualized, self-assertive.
- 2—Gentle, tactful, pliable, sociable, peaceful, diplomatic, accumulative.
- 3—Stylish, talented, observant, ambitious, entertaining, effervescent, self-expression.
- 4—Reliable, steadfast, tolerant, material, technical, energetic, practical.
- 5—Gay, traveler, liberty, original, changeable, inspirational, companionable.
- 6—Loyal, comforting, adjuster, respectable, dependable, home maker, conscientious.
- 7—Refined, quiet, secretive, studious, subjective, nature loving, sympathetic.
- 8—Justice, executive, financial, commercial, intellectual, dominating, truth seeker.
- 9—Extreme, freedom, loving, artistic, emotional, universal, philanthropic.
- 11—Uplifter, musical, idealistic, revelator, spiritual, considerate, enthusiastic.
- 22—Master, dancer, genius, promotor, organizer, co-operative, adaptable.

#### "ALWAYS REMEMBER"

Get a digit for the vowels in the full birth name and find your inner desire. Get a digit for the whole birth name and find your abilities. Then get a digit for the name you are now signing, to see how you are expressing yourself.

Put down the full birth date and get a digit to show your purpose in life. The month is as in the calendar, January equals 1, February 2, etc. When an 11 or 22 is found, it is not to be added to a single digit, as all other numbers are, as for instance, 12 equals 1 plus 2 are 3, and 38 would be 3 plus 8 are 11 and it would remain 11, while 39 would be 3 plus 9 are 12 or 1 plus 2 equals 3. When other numbers are with the 11, or 22 as the case may be, they are added as, 11-6-6 equals 11-3 are 5, because the 6 plus 6 finally equals 3 because they are 12.

#### FOR INSTANCE, IF YOUR NAME AT BIRTH WAS

Vowels—1 5 9 5—1 3 9 5—9 equals 11 INNER DESIRE

CATHERINE PAULINE SMITH

All 3 1 2 8 5 9 9 5 5 7 1 3 3 9 5 5 1 4 9 2 8 equals 11-3 are 5. ABILITIES (11) (6) (6)

Then suppose you sign your name now

MRS. CATHERINE SMITH REDMAN

use all letters 3 1 2 8 5 9 9 5 5 1 4 9 2 8 9 5 4 4 1 5

(11) (6) (1)

equals 11-7 or 9 Expression.

#### AND THE BIRTH WAS

February 24th. 1897

(2) (6) (7) equals 6 PURPOSE IN LIFE.

Then you would refer to the chart and know all about yourself.



# The QUEST for TRUTH

By JACOB BONGGREN, D.Litt.

## WHAT is the essential?

The essential is given different names, such as Life, Existence, Being.

### 2. Why are different names given to the essential?

Because the essential can be looked at from the different points of view.

### 3. In what ways can the essential be looked at?

We called the essential "Life," when we think of it in relation to its fundamental function of energy; we call it "Existence," or "Being," when we view it in relation to space and time, looking upon it as the very source of both, as that without which neither of them would have reality.

### 4. Why is life essential?

Because nothing exists without it.

### 5. What is less essential?

That which is secondary to existence; the separate vehicles of life; all that which depends on life.

### 6. What is existence?

Manifested life, the source and essence of everything, together with the forms through which life manifests.

### 7. What is life?

The omnipresent force or power which is potentially everywhere and which manifests itself in and through matter.

### 8. Is life one or many?

Essentially it is but one, the One Life of the Occultists, which is penetrating, permeating and coordinating all beings, as their very source and essence. But as this One Life expresses itself through different vehicles as separate lives, it can also be looked upon as many lives in One Life. And so it is from the point of view of its separate activities through separate instruments or vehicles.

### 9. Is the One Existence divisible?

Yes, we have divided it on our mental plane into Spirit, or Force, that active power which is hidden, and into Matter, that passive vehicle which is perceived through the senses.

### 10. What is Spirit?

Spirit is one of the names for the active part of life, as Matter is one of the names for the passive part of it.

### 11. What is Matter?

According to the Occultists, Matter is another name for different series of slow and quick vibrations, which can be observed through our senses. Our modern scientific writers admit this fact.

### 12. What are vibrations?

Vibrations are intermittent forces of energy, oscillations perceived by us through our senses. In biology the smallest visible part of matter is called a molecule; the separate parts of which a molecule is composed are called atoms. In chemistry, the smallest parts discovered are named elements.



Jacob Bonggren

### 13. What is an atom?

The word indicates what it is supposed to be: something which cannot be divided any further. A single, separate atom cannot be seen; only aggregation of atoms are visible. Yet Professor Robert Andrews Millikan of Chicago has demonstrated by a clever device of his own, that atoms can be further divided and that they consist of electrons, positive and negative, and of the space between them, in and through which the electrons move rhythmically.

### 14. What is an electron?

An electrical charge, or a point of energy in constant and regular motion within a certain space, when belonging to a particular atom. Our modern scientists tell us as the result of their experience that there are certain numbers of negative electrons in an atom, dancing around a positive electron, which is acting as a center and is called a proton. There are also free electrons, they say, particles having about one thousandth of the mass of a hydrogen atom, projected from the cathode of a vacuum tube as

the cathode rays, and the radioactive substances as the Beta rays.

### 15. What is space?

In repulsion, space is the distance which constitutes a division between different parts of a whole; in attraction, space is the distance which unites them.

### 16. What is repulsion?

The centrifugal force which pushes matter out and away from a centre, observed everywhere in nature, in the atoms as well as in the solar systems, and beyond them.

### 17. What is attraction?

The centripetal force which draws matter together and pulls it towards a centre, also observed everywhere, and always together with its opposite force. By the cooperation of attraction and repulsion the world machinery moves.

### 18. Why is there oscillation?

Because there are spaces between all the different parts of matter, from the smallest to the biggest of them. There is a space around every gyrating electron in every atom; there is a space around every free electron, there is a space between atom and atom in every molecule; there is a space between molecule and molecule in every mass or body; there is a space between masses and masses, bodies and bodies; there is a space between the moons, the planets, the comets and the sun in every solar system; there is a space between all the solar systems. Whenever there is a space between two objects, there is also an intermittance, there is a change or stoppage in the current, there is a wave of vibration, which produces what is called an oscillation.

### 19. How does a space produce oscillation?

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# Dead Man's Proxy

As Told to

ROSA ZAGNONI MARINONI

HOW would you like to be alone in a haunted cabin, lost in the wilderness of the Ozark mountains on a howling, windy night, with every window and door in the place screaming at you and to be sitting before a typewriter about to record the mystery that hovers about the place? It gives you a creepy feeling to think of it—eh? Yes, and it makes me feel strange somehow, for that is what I am doing.

Will I be able to finish this story? I hope to, for I trust there is nothing about this affair which *HE* does not want me to disclose to the world.

When I came back here this morning after an absence of two weeks, I came with two purposes in mind, one of which was to do exactly what I am now doing—that is to write this story. Strange that it should seem a bit hard for me to strike at the subject of this thing. I feel like an oil driller, tapping here and there, feeling my ground, so to speak. But I guess it's all right. Here goes, (Lord, but that wind howls).

For years I have been coming up to Arkazoda Hut to pass weeks, and at times months, in writing yarns. The solitude, the silence—all of it has proven an inspiration to me.

How the strange happenings of which I am going to write about, began to materialize, was on account of that stone wall by the spring. Sometime ago I had two of the natives come up and help build a rock wall to dam the flow of water that had been running down hill of late. When I came back a few weeks ago, the first thing I did was to go and see how that wall was holding out. I was disappointed to find part of it down and the water running down hill again. I called old Tim, who was sweeping out the house, and told him to have the wall fixed up by the next day.

"I guess that mortar of ours was not so good after all," I told him.

The old man looked at me strangely but nodded assent. The next morning he came with a boy to help him, some of the stones had been missing so they had to cut more pieces out of a rock ledge nearby.

"Where you reckon those stones have gone to," I asked old Tim, as I saw them busy hacking out the rock.

"Guess they rolled down the hill," he muttered. But he seemed to harbor some other idea as he said this. Soon after, Tim and the boy went back to their shack and I sat up writing most of the night, as was my habit.

About midnight I went out for a breath of air and to smoke a fresh pipe full.

I strolled out in the direction of the spring for a drink. When I got there I found the wall broken down again and the water trickling down the hill, I stood there wondering how that wall had fallen again during the night.

There had been no storm or wind. The wall was only about three feet high, the stones flat and heavy. Although puzzled, I decided after a while that perhaps some animal had come for a drink at the spring pushing the freshly built wall over, and leaving the spring I strolled down the hill. I watched the moon, a chopped off affair tangled in the pine branches, as I sat on a log to enjoy my smoke and the solitude.

Suddenly, I heard a creaking noise behind me. Looking in the direction from which came the crackling of pine needles, I saw a stone moving toward me. My first impression was that it was rolling down hill. But I soon saw that it was not rolling. It was *being dragged*!

Now I suppose it's all right for a stone to be dragged on its side, and all that, but it seemed funny to me, with that moon casting those strange shadows around it.

The stone passed by me crunching over the dry pine needles. I saw it rest at intervals then go on again, and I knew that something which was neither man, nor animal—nor anything alive—was dragging that stone.

As soon as it had passed me I followed it, crawling on all fours. I did not know whether the thing dragging the stone had eyes or not, but I did not want to take chances.

The stone dragged on for perhaps a mile, it seemed to me; and then it suddenly stopped. Crouching behind a tree I watched. Before me in the weeds I saw stones placed flat down forming the shape of a cross; and the stone I had been watching dropped right at the head of it, completing it. Now, I don't say that there is anything wrong in stones crawling up and making crosses and so on; I only say it looked funny to me. And what made me open my eyes till my pupils felt cold, even in a night like that, was that I saw that stone readjust itself as if some one were pushing it in place.

As I stood there I noticed water trickling near my feet making its way to a rose bush growing beside the cross, I recognized it as a red rambler rose Tim's wife had given me and which that day I had missed from my place. It stood there now slanting over that cross. I was trying to put two and two together when just then a screech owl hooted, the moon went under a cloud, and the form of a man became outlined beside the rose bush.

Then the moon came out of the clouds and his form melted away. With a queer fascination I stared at the spot where I had seen the man's hands move among the rose branches. I saw the plant drop itself there, then earth heaped itself around it; and I saw a rose break off and drift slowly to one of those stones. It was the strangest thing you can imagine to see a thing move, and know what is moving it but not see the thing move it.

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Rosa Z. Marinoni



# The Theosophical Convention

By C. H. M.

WITHOUT attempting any analysis of the detailed reports made at the forty first annual convention of the American Theosophical Society, held August 27 to 31 at the Hotel Stevens, Chicago, I think it may be said that from the standpoint of attendance, from the standpoint of Theosophical interest and growth, and from the standpoint of those deeper spiritual aspects which are the point of Theosophical interest and growth, and from the most successful in the history of that organization.

There were present approximately 1,000 delegates; many of the leading figures in the world movement, both from the standpoint of Theosophical importance and public interest were present, and the delegates derived exactly the stimulus which is the aim of every serious convention.

Of outstanding interest as personalities, there were not only Mr. L. W. Rogers, the national president, and all our friends whose efforts have resulted in the steady and gratifying growth of American Theosophy, but there were also the colorful figures of Dr. George Arundale, and his charming wife, Rukmini Arundale.

Insofar as personalities ever dominate Theosophical meetings, these two perhaps were the greatest stimulus of the convention, Dr. Arundale for his tremendously effective talks on Theosophy and things Theosophical, and Mrs. Arundale for her contribution of beautiful Indian songs, chants and word pictures, as well as for her capable assistance in furthering the interest of the Theosophical movement.

From the very opening of the convention with a reception to Dr. and Mrs. Arundale, Sunday evening, August 28, the conclusion of the sessions, these two were not only in evidence, but very much in demand, which is not always the case at conventions.

Especially interesting was his public lecture of Sunday evening, on "The Return of the Christ", and every one of the delegates and their many friends who listened to his address Tuesday night on "America, Her Power and Purpose," was deeply stirred to a higher conception of patriotism. Dr. Arundale, who is also a Bishop in the Liberal Catholic Church, was one of the founders of the Order of The Star in the East, the leadership of which was later taken over by Jiddu Krishnamurti, whose train-

ing for this work was largely received under Dr. Arundale's direction.

Monday, August 29th, was largely given over to the business of the convention, with the hearing of reports by various officers and the regular routine matters which a convention has always to consider and enact. A feature of the Monday sessions which both delighted and inspired the delegates was the presentation of motion pictures, showing scenes at the Adyar Jubilee convention, and also the

laying of the cornerstone of the American Headquarters, at Wheaton, Ill., which building, by the way, was dedicated by Dr. Arundale on Sunday.

One of the most colorful of the events during the meeting, was the Oriental Night, staged on Monday, at which Dr. Arundale set forth clearly some oriental viewpoints which are a little difficult for Occidentals to follow unaided, and at this session Mrs. Arundale again proved her charm and value to Theosophy by singing a number the beautiful religious chants of the Brahmins.

Dr. Ernest Stone's address on "Theosophizing a Nation", which featured the

Tuesday morning session was a thoughtful presentation of the various methods of propaganda, and upbuilding which are so vital to the development of American Theosophy, and many of the delegates expressed warm appreciation of the valuable suggestions contained in Dr. Stone's address.

At 2 o'clock Tuesday afternoon, Mrs. Arundale delivered a talk and the various Lotus groups met for inspiring conferences, following which the younger Theosophists had their innings at five o'clock, preceding Dr. Arundale's address on "America."

America developed the correspondence school. The use of the mails as an educational channel is peculiarly American. Its success in every field, including that of business, has been so thoroughly demonstrated as to need no comment. And this feature of Theosophical growth—the use of correspondence courses covering the principal points of Theosophy and suggestions helpful to the living of the Theosophical life, was covered by Dr. Arundale and the officials of the American Society Wednesday morning. In the afternoon, there was presented a Theosophical play, with a motive based upon the theory of reincarnation,

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Above is The Stevens Hotel in which the 41st National Theosophical Convention was held August 27-31 this year.



# The Big Small Man

## The Calvin Coolidge Type

Delineating the "Nervi-Motive" (One of 19 Chemical Types of People)

By EMILY H. ROCINE

SOMETIMES, and in fact, very often, our smallest men, from the point of body size, are the greatest and most able in talent and genius. Not all types of small men are great or able, for one of the requirements of greatness is the capacity for hard work, and in order to possess this capacity, the man or the Type of man must be governed by the strong and powerful chemical elements and faculties, or by those that build solid, dense, tissue structure. Dense, stiff, unyielding joints and tissues of hands; square, bony jaw, determined mind, serious and intense expression—are indexes of power, strength, capacity—not usually in emotional directions, but in difficult and complex studies and occupations or lines of endeavor, such as law, politics, finance, statesmanship, business management, etc. The late Marshall Field, founder of the great merchandising business, belonged to this type. Also our President, Calvin Coolidge, to the Nervi-Motive Chemical Type. The activities of these two men run in entirely opposite lines, and yet both were and are, in reality, interested in approximately the same things, relatively speaking. That is, Marshall Field, although he was a Merchant, Organizer and Financier, was strongly interested in rules, systems, method, laws, etc., and for this reason, he was able to build up a wonderful organization, calculated by him to go on indefinitely through generations and still bear his own name. He was a silent, serious-minded, extremely hard-working man. He watched people very closely, organized, managed and manipulated, but said very little. He was industrious, saving, practical and long-headed.

President Calvin Coolidge, while he is a Statesman, actively concerned in matters of law, rule, order and organization, is also a frugal, saving, silent, watchful man, interested in finance and property. He is practical and he is a very hard-working man. In fact, he lives for his work and for nothing else.

Once in a while, a woman of this type takes up professional work, such as acting, and if she does, she is what may be called the "hard-boiled" variety, and being eager for money and property, sees to it that she gets all that is coming to her, and she holds on to what she earns and no one gets it away from her. She is much interested in property and possessions and is a good manager, usually.

It is very difficult, almost impossible for anyone to understand Nervi-Motive people, unless, indeed they live with them for a long, long time. They hide their real nature from the public. They are either silent and talk very little (as President Coolidge or the late Marshall Field) or else they talk a great deal (especially the women of this Type) and hardly ever say what they really mean. They can be socially most charming and brilliant, but at such times they



Emily H. Rocine

Co-author of "The Chemical Types of People"; "Foods and Chemicals In Relation to Health and Disease"; "Chemical Diagnosis and Biochemistry." Co-discoverer of the 19 Chemical Types of People; much of whose original material first appeared in The Occult Digest of 1925 and 1926.

are not showing their real nature at all, and do not say what they think, for they are natural critics, and always see the faults of others. In private they speak very differently or else they keep it to themselves and say nothing. They have a violent temper and are also irritable. If they give way to their temper, they are most caustic and say just what they think, no matter how it hurts the hearer.

They are hard to please, but great workers. They have energy and tenacity, which they get from the calcium in their makeup; while the explosive temper and irritability come from the sulphur. Sometimes a member of this chemical Type, utilizes more of the calcium element in his makeup, with sulphur secondary, in which case, we have the silent, taciturn disposition; while, when sulphur is slightly in the lead in the individual, we have the explosive, extremely irritable, high-tempered man or woman, but still hard-working and persistent in his endeavors. They are always wiry and enduring in a physical sense, although it would appear that they could not stand very much. They keep going,

and never give up.

In physical appearance they are short and spare, with a somewhat square body, having a face that is square, or long and square, or long pyriform. They have a tense, almost worried, expression and do not look happy. Physically they weigh light in the scale, but they are mental heavyweights. At one time this Type is genial, pleasing, charming and liberal; but at another time he is uncivil, disobedient, cross, irritable and rude, for seemingly no reason. He is a man of moods, uneven in disposition. Now he is patient, then impatient. He is always, however, watchful, critical and doubtful. He knows what is going on around him.

The prominent faults of the Nervi-Motive people are; hypersensitiveness; hyperesthesia, great wilfulness and obstinacy; fault-finding and quarrelsome, especially with their nearest relatives. They are intolerant in the home and suspicious of others. They possess excessive physical sensitiveness of nerves and organs. They punish in a passion, then cry.

The prominent virtues of the Nervi-motive type are characterized as very neat, orderly, systematic, industrious and versatile. Self-sacrificing to those in whom mostly interested. They hate interference, are very speedy. All faculties are acute.

While the "Nervi-Motive" may not always be healthy yet because of his compact structure, his power of endurance, williness, hardihood, tenacity and complacency and his constitutional capacity to surmount anything that is detrimental to health and success, he can recover from dangerous diseases.



# The Moving Finger Writes

*Your Life—Your Love—Your Secrets*

By ALI BEN RABEN

THE man who loves intensely also hates with the same depth of feeling. This is also true of woman. Both sexes, if their writing slants far *forward* or between the "E" center and the "I" (see chart in earlier issue) will be expressive in their emotions, love, hatred, sorrow, remorse, joy and delight. The degree of their expressiveness may be gauged by the slant on the scale, running from the cool and collected to the intense and hysterical. Therefore we have the intense lover; the intense hater.

An example of this type is found in the writing of the man Madarasz who rose to the very topmost heights in the world of American penmen. His penmanship was art itself, graceful, flowing, with a grouping of hair-lines and graceful shading surpassed by no modern penman, if ever in the history of writing. Madarasz, in speaking of his own life, said that he loved with a burning, consuming passion, and without any recognizable cause; also, that he hated in the same way, equally without any justifiable reason. He loved and he hated. That was all. His writing shows that very nature by the very forward slant of his letters. No matter how great the artist, he continued to express in his normal writing the soul that burned in him. He was a trained penman—had studied under the masters until he equalled and then surpassed them—but his writing did not lose its value as an index to the man; it told of strong emotions, just as clearly as though it had been the writing of a high school boy. (See Plate 2, April.)

to various angles. Each of these writers is an individuality unto himself and writes accordingly.

Ambition, without a doubt, is the most compelling human trait. After the passions of love and hatred, is the desire to accomplish some certain goal. It may be financial, artistic, commercial, scientific, or it may have to do with these very emotions which we have considered in relation to the forward slant of the writing.

No matter what the ambition or aspiration, this longing or desire may be considered as the one of next importance. In fact we may consider it the first educated or developed quality of the human soul or entity. Love and hate or fear are primitive. The young calf or colt or puppy crowds close to the mother's side. The infant child turns to its mother. They turn as young animals to the mother for protection because of instinctive love, just as they fear the unknown because of that same instinct.

But after awhile even the calf and colt and puppy reach out for themselves. They grow into a desire to find their own food and the pools of water from which to drink. The instinct is still primitive, and with the animal remains so. But the boy or girl, growing into boyhood or girlhood and then into young manhood and womanhood begins to feel a deeper stirring than merely the desire for food. They sense a field for accomplishment. They unconsciously set a goal for themselves, either high or low. What this is becomes in part an expression of centuries of development

*Candor is the seal of a noble mind, the ornament and pride of man, the sweetest charm of woman, the scorn of rascals, and the rarest virtue of sociability.*

In the opening paragraphs of this work I made the statement which I here repeat because of its direct bearing on this angle of the subject. "True enough, we follow set forms in writing now, but even these forms are so elastic, and the force of ages of inheritance so strong, that the individuality of the writer is not shadowed in any degree." No more apt illustration could be afforded than the writing of Madarasz, of a heritage given to intense loves and hates, who, with all his training still gave expression to the very depths of his emotions by his forward slanting penmanship.

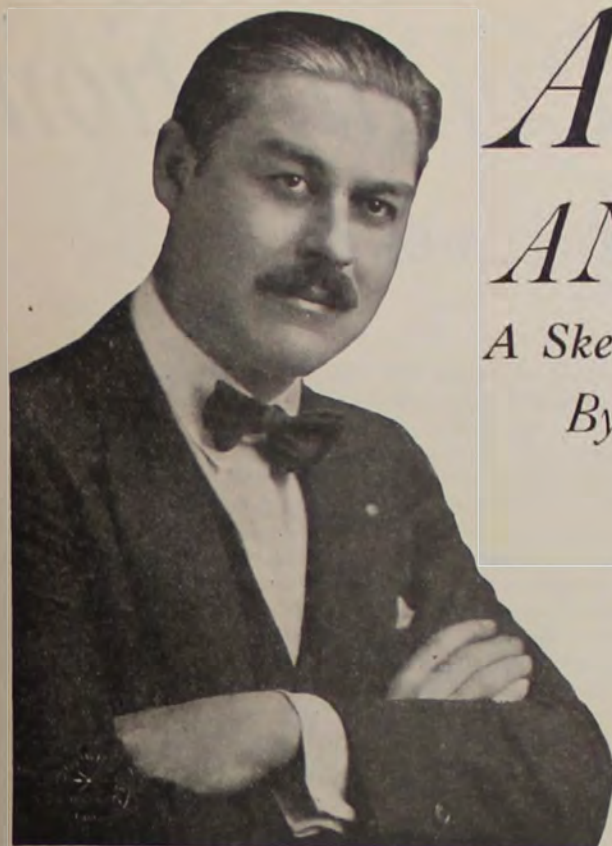
Just at this point we have another illustration of the variability of handwriting, even among trained penmen. This is clipped from the American Penman, September, 1913. Some of these writers teach handwriting in public or commercial schools while some are prominent in the profession both as penmanship artists and as teachers. They are thoroughly qualified but this does not change the nature of the individuals, and as this is true they slant their writing

by those who have gone before, and who have handed down from generation to generation a desire to do some particular thing.

So we have mothers saying, that, "John is like all the family—a lover of machinery" or "Mary is different from the other children. The others all love music, but Mary doesn't care for it but wants to climb mountains instead." Mary is developing a new channel of ambition. She is working out for herself some new expression of desire but the point to be held in mind is that the *aspiration* exists. Every normal human being, every soul that exists, possesses some degree of desire to accomplish some object. Ambition in its broadest sense exists in every being. Fundamentally this is true but only when it reaches a stage of active existence and development do we find that it shows in the handwriting or for that matter in the life of the individual. This is true because as a primitive force the ambition to live, to have sufficient food and warmth is only an

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# Analysing AN ANALYST

*A Sketch of Dr. C. W. Chamberlain*

By Ralph Patterson Abbott

a paralytic who has been to specialists all over the United States.

And straightway the psychologist sets to work and in a short time the victim of ignorance and disease is walking or running happily about, using the limbs that were supposed to have been lifeless.

Paralysis, muscular inco-ordination, and the conditions following infantile paralysis are just a sample of the many disorders which Dr. Chamberlain has demonstrated make way for the science of Applied Psychology.

His clinical records, when published, will create a stir in the medical world. A readjustment of the definitions of organic and functional diseases will be necessary, unless science is prepared to admit that the mind may be the important factor in the cure of many diseases formerly not included under the classification of functional.

The surprising character of his success in nervous and mental disorders has already stirred medical circles throughout the middle west. Nominally, Applied Psychology is supposed to be of benefit only to functional disabilities, but when people who have exhausted their resources in the orthodox way with physicians and surgeons, not to mention charlatans and fanatical healers, who have given them no help, come to a man and beg him to give them a course in corrective psychology, then he would be less than human if he failed to do his best.

The result has been that the Iowa city has become a little mecca for hopeless invalids who have heard of the wonders of the mind in the correction of diseased conditions.

Although Dr. Chamberlain studied the orthodox college courses in pharmacy and in medicine, he leaves the medical or surgical work to regular practitioners and in many cases advises the patient to remain under the care of his physician. Osteopathy, Chiropractic, physical culture, dietetics and other sciences have a friend in Dr. Chamberlain, who can work hand in hand with practitioners of all these schools.

But he maintains that the mental factor is one of the chief factors in the cause and cure of many diseases.

I saw a case, diagnosed by reputable specialists as locomotor ataxia and creeping paralysis, carried into his office the other day. The woman was fifty years old and had not used her limbs in nearly three years. Her mind was as devoid of hope, as her face or limbs were of expression. Today she walks freely about without cane or crutch, her face wreathed in smiles. She is a new woman mentally and physically.

I saw a girl of twenty-five, who had never had the use of her arm since at the age of two years she had suffered from spinal meningitis, use this same arm and hand to sew and hemstitch handkerchiefs, write letters, and play the piano. Applied Psychology had done the work, and Dr. Chamberlain protested that he had done no "healing," stat-

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OUR football team had just won a victory over Columbus College and our morale was high. It needed to be high as we had a large sized job ahead of us. To persuade an unfriendly station agent to check a trunk for a battered up football player, when one is without the wherewithal to purchase a ticket takes a high degree of morale.

Claude Wm. Chamberlain was leaving for college, and he was starting without even enough money to pay his railroad fare. Let it suffice to say that we won another victory that day, over the station agent, and the trunk went ahead to the State University while its owner followed the next day on a cattle train, with the permission of the owner of the stock.

It was thus my privilege to godspeed on his way to medical school a man who was destined to become one of the great, practical psychologists in America.

I learned later how Claude Wm. Chamberlain dropped off the stock train as it slowed up going through the university city.

How he secured a position as cartoonist and illustrator on the university Annual and borrowed money from two of the Deans, who knew him only as one of many ambitious students, would make a story in itself.

It takes ambition, self-confidence and initiative to attend college when one starts without a cent of money.

It was my privilege to know this man in those days before he had become an author, lecturer and scientist of recognized merit.

To know him today is to get some appreciation of the laws of cause and effect.

To welcome the thing which "can't be done" seems to be flying in the face of providence, yet that is exactly what Claude Wm. Chamberlain, research psychologist and pathologist, has done repeatedly with Applied Psychology.

The Sioux City Institute of Psychology, of which Dr. Chamberlain was director, made its reputation on the correction of nervous and mental disorders of this character.

"The doctors tell me I will never be able to walk," says



# The Aquarian Foundation

## OFFICIAL STATEMENT

**I**N ACCORDANCE with this year's publication scheme, which includes the presenting of the official statements of as many of the American occult movements as can be obtained, in order that our readers may have a complete picture of the field, we herewith present the official statement, slightly abridged from the original, which may be obtained from the Order of The Aquarian Foundation, whose headquarters are at Nanaimo, B. C., Canada.

**T**HE Masters of the Wisdom are about to do a further Work in the world. Their plans are already complete, and the Work has now commenced upon the physical plane.

All events of importance are governed by unchanging Cyclic Law. In accordance with that Law we have entered a period in which the existing order must be dissolved. The nations of Europe in particular are upon the threshold of a vast upheaval, and all over the world there will be drastic and far-reaching changes.

In Europe, national hatreds and jealousies are too deep-rooted for cure: they present an insuperable barrier to the progress of humanity and to mutual understanding and good-will. Because of this, the destruction of the present order has become a karmic necessity.

In the near future existing institutions will be overturned and practically all religious and philosophical teaching will be blotted out. Therefore, the Masters, foreseeing these things which are soon to come upon the Earth, have prepared the present Work. It is an Ark of Refuge wherein will be preserved all that is true in existing teachings, and into which a new measure of Knowledge and Power will be poured.

The Masters do not announce the near coming of a World-Teacher, but state that such an event at this time would be a refutation and annulment of Cyclic Law. Neither do They proclaim any new Truth; it is rather Their intention to give a new understanding of such Truths as have already been declared. No new Teacher nor any new Truth may be expected before the closing years of the present century.

As a preliminary, the Masters have once more raised the Standard of Universal Brotherhood. Hitherto it has been misunderstood, and in this, Their present announcement, the true teaching is given. Those who have a discernment of true spiritual values will be able to recognize its truth. This Message will act as a spiritual touchstone, and all who have an affinity with the present work will be drawn towards it by a process of spiritual self-selection.

This is a Work to be done in the hearts of individuals rather than through outward forms and organizations. Some degree of organization is necessary: nevertheless, it is distinctly a spiritual work, and is not concerned with the affairs of the outer world. The public aspect is the work

of the Messenger who will come in or about 1975, and for whom this present Work is preparatory.

The task of those who come into this Work is twofold. First, self-training. Second, the training of succeeding generations—our children, and their children after them. The first consists of unremitting personal effort by means of which, and of the great inflow of spiritual power which will be made available, the achievement of individual illumination will be possible. The second part of their work is the shielding and preservation of the rising generation from current popular ideas, from religious misconceptions and delusions, and from the psychic horrors that will be rampant in the outer world.

The children who by their karma will be drawn to parents who are linked up with this present Work, belong to a group of highly evolved egos now beginning to come into incarnation. They must be kept free from karmic ties connecting them with the old and dying order. They will be the Thinkers and the Leaders in that new order which shall arise from the ashes of the old.

They are of two classes: (1) those who have had a very long Devachan (2,000 years or more) and are therefore unconnected with the Christian era, and (2) those whose bodies perished during the recent European war, and who have therefore balanced the account of their respective national karmas. This is one reason why so many "advanced" people lost their lives during the recent war.

There will be a constant influx of these egos from the present time

until approximately 1975. Those who are now children, or who are born within the next few years, will be the parents of that army who will be in their very early prime in 1975. It is these, the grandchildren of our present day, who will have the chief part in the great Work that ushers in the year Two-thousand. The Work we have to accomplish is spiritual and hidden; that of 1975 will be manifest and largely concerned with the affairs of the outer world. Our present task is to prepare those who will be the Rulers and Governors of that period, which will be an era of righteous government, when the people of the Earth will be justly ruled. We have to train these children in just Principles and in true Ideals.

There is to be a great outpouring of spiritual power, but ere this can be accomplished the Masters must have a vessel into which Their Power can be poured—a reservoir of Light and Energy available for all who strive to realize Brotherhood, to attain inner illumination.

To this end They will choose twelve men who have already achieved a certain necessary degree of illumination, and are entirely devoted to Their service. These will form

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### Nameless

By C. L. R.

*Sometimes I feel when I'm alone  
Encompassed by a thousand forms.  
Almost they touch and speak to me.  
Almost they seem to make me see.  
Glimpses I sense of another sphere.  
Then they pass and leave me here—  
Four walls about,—a chair, a door,  
The mirror there, and there the floor;  
And all I know is that I've heard  
Things which are not told in words.*



# In The Pronaos of the Temple

## The True and The False Rosicrucians

By Franz Hartmann, M. D.

(Concluded.)

GOD is the centre of the world and enters the heart of man, like a sun-ray. As the spirit of God descends, it surrounds itself with an ethereal substance, forming the Astral body, the vehicle of the soul (the fiery chariot of the soul). From the centre of the heart the spirit radiates into all parts of the body and pervades all its members, combining its own vehicle with the natural heart of the body and with the soul substance generated within the heart. By means of the soul it mixes with and amalgamates with the fluids (the blood, nerve currents, etc.), and with all organs of the body. The soul is, therefore, equally near to all organs, although she radiates from one organ into another in the same sense as the heat of a fire is intimately connected with air and water, if it is carried from fire to water by means of the air. In this way we may form a conception of the process, by which the immortal spirit by means of its immortal ethereal vehicle may be enabled to adhere to and mix with a dense, mortal, material body. If by disease or otherwise the connection between different parts of the same organism is interrupted, the spirit returns again to the heart. If the life-principle leaves the heart, the spirit departs with the ethereal vehicle and the physical organism dies.

The first Light in God is beyond intellectual conception, and can therefore not be called a conceivable light; but as it enters the mind it becomes intellectual light and may be intellectually conceived. Entering into the soul it may not only be conceived, but also understood. It is incorporeal. When it enters into the ethereal vehicle it takes form invisible to the physical senses; but when it penetrates the elementary (physical) organism it becomes also visible to the external perception. By this gradual progression of this divine Light from Spirit into dense Matter our spirit may obtain great power. It is possible that if the thoughts of the wise are directed with great intensity upon God, the divine light illuminates the mind and radiates its rays through all the parts of the dark and gross body, causing even the latter to become illuminated like a luminous star, and to change its attraction to the earth, so that it may be raised up into the air, and thus it has happened that even the physical bodies of men have been carried away to some distant locality. So great is the interior power of the spirit over the external body that the former may lift the latter up and take him to that place where man's thought travels or where he desires or dreams to be.

Man's power to think increases in proportion as this ethereal and celestial power or light penetrates his mind and, strengthening his mental faculties, it may enable him to see and perceive that which he interiorly thinks, just as if it were objectively and eternal. Spirit being unity and independent of our ideas of space, and all men having therefore essentially the same spirit, the souls of men existing at places widely distant from each other may thus enter into communication and converse with each other exactly in the same manner as if they had met in their physical bodies. In this state man may perform a great many things in an exceedingly short period of time, so that it may seem to us as if he had required no time at all to perform it. But not everybody can do so; it can only be done by those whose imagination and power of thought is

very strong. Such a man (an Adept) is able to comprehend and understand everything by the light of the universal power of guiding intelligence with which he is spiritually united.

But if imagination possesses such a power that it cannot be impeded or restrained by the obstacles presented by time or distance, if it can even communicate itself to the heavy physical body and carry the latter with it; then it will be reasonable to believe that thought becomes still more powerful if it becomes free and may follow its natural inclinations, instead of being held back by the attractions of the sensual plane. In each man there is such a power, which is the inherent property of his soul by right of the divine origin of the latter; but this power is not equally developed in all men, but stronger in some, weaker in others, and according to the state of its development the possibility to use it differs in different individuals.

By this power two persons being bodily far distant from each other may exchange their thoughts, or one may impress his thoughts upon another, and such a power may be used for good or evil purposes. Weak-minded persons may thus be fascinated by stronger minds, or be made to fall in love with the person by whom they are thus fascinated. The instrument of fascination is the spirit, and the organ by which it eminently expresses itself is the eye. Thus the spirit of one person may enter the heart of another by way of the eyes, and kindle a fire therein which may burn and communicate itself to the whole body. If two persons look into the eyes of each other, their spirits come in contact, and mix and amalgamate with each other. Thus love may be caused by a look in a moment of time, like a wound caused suddenly by an arrow. The spirit and the blood of a person thus affected then turn towards him who fascinated it, like the avenging spirit and the blood of a murdered person turns against the murderer.

The passions of the soul which adhere to the imagination may, if they are sufficiently strong, not only produce changes in the organism to which they belong, but also be transferred upon another organism, and thus impressions may be made by the will of a person upon the elements and external things, and thus diseases of the soul or body may be caused or cured. The state of the soul is the principal cause of the condition of the external body. A strong, exalted soul, stimulated by a strong and active imagination, may not merely cause health or disease in her own organism, but also in that of others with which she comes in contact. Evil disposed persons may exert a very evil influence upon others by their look. The invisible forces emanating from the soul through the eye are much more powerful, stronger, hotter, and more active than the emanations of the physical body. The soul-force of a person entering within the soul sphere of another acts therein not less strong than it would act if it had originated in the latter. By such means one man may exert an influence upon the mind and character of another.

The spirit may accomplish a great deal by the power of Faith. This power is a firm confidence or conviction, based



upon the knowledge that one can and will accomplish his purpose. It is a strong, unwavering attention which gives strength to the work, causing, so to say, an image in our mind of the power which is necessary to accomplish the work, and of the work which is to be accomplished in, by and through ourselves. We must, therefore, in all magic operations, apply a strong will, a vivid imagination, a confident hope, and a firm faith; all of which combined will assist in producing the desired result.

It is well known that if a rich person has confidence and faith in his physician, he is more liable to be benefited by the latter than if he mistrusts him, and often the presence of the physician in whom the patient has faith benefits the latter more than the remedies which he uses. The presence of a spiritually-minded physician who possesses a strong soul, and who desires to help the patient, is a power which is often sufficiently strong to change the pathological activity of the soul-elements of the patient (of which the physical processes taking place in the organism are merely the external expression), and thus to restore the patient. Every physician ought, therefore, be a magician in a certain sense. He ought not to doubt in the least that he will be successful in that which he attempts to accomplish. He ought not even to permit a thought of the possibility of a failure to enter his mind; because as a firm faith may accomplish wonderful things, likewise doubt disperses the active power of the operator and renders it ineffective. In such a case the spiritual activity vibrates, so to say, between two extremes: it lacks the projecting impulse to enter the physical organism of the patient, it becomes diffused in space and is lost. In this power of the spirit over the element of matter by means of the soul rests the power of certain signs, images, formulas, incantations, words, etc., and many wonderful experiments may thus be produced. The activity of the spirit strengthens the soul; by the will and imagination of the spirit receives strength to act upon matter.

There is a spiritual power residing in the soul of man which enables the latter to attract, influence and change things. If the power of the soul mounts to a certain height, she may overpower the elements which hold her in bonds; for that which is above attracts and subjects that which is below, and the latter partakes of the changes of the former. Therefore, a man who has rendered himself capable to receive celestial gifts by making use of the aspirations (functions) of his soul and employing natural things, may influence another being who is less spiritually strong and force him to obey. He

may cure another by the power of his will or cause him to be sick or kill him; he may make him joyful or sad, fill him with fear, admiration, respect, veneration, etc.

The root from which all such effects spring is a strong and decided will supported by the spiritual influence coming from and through the heart. An opposing spiritual activity will, if the latter surpasses the former in strength,

higher elements. Intelligent man feels the influence which is exercised by external conditions upon his animal constitution; but he is not himself subject to their influences. Everything belonging to the above moves that which is next to it below according to its degree and order, not merely in the visible but also in the invisible part of nature. Thus the Universal Soul moves the individual souls, the Mind acts upon the animal, and the animal upon the vegetative principle. Each part of the world acts upon every other part, and each one is capable to be moved by another; and upon each part of the lower world acts the higher world, according to the attribute and conditions of the former, just as one part of the animal organism acts upon another.

There is an art, known only to few, by which the purified and faithful (intellectual) soul of man may be instructed and illuminated, so as to be raised at once from the darkness of ignorance to the light of wisdom and knowledge. There is also an art by which the knowledge gained by the impure and unfaithful may be taken away from their mind and memory and they thus be reduced to their former state of ignorance.

Apuleius says that the human soul may be put into a state of sleep, so that she will forget her terrestrial conditions and turning her whole being towards her divine origin, she will become illuminated by the divine light, and not only be able to see the future and to prophesy it correctly, but also to receive certain spiritual powers. On such occasions the divine inspiration and illumination may be so great as even to communicate itself to other persons near, and to influence them in a similar manner.

Persons in a state of receptivity or passivity may become mediums through which divine demons (influences) may be attracted within the body of man and cause men to perform wonderful things. If the soul of such a person breaks away from the bonds of the body and surrenders herself to the power of imagination, she may become the habitation of demons of a lower order, which may enable her to perform extraordinary things. Thus we may see that a person who has never had any instructions in painting may suddenly exercise that art and produce an artistic work, etc., etc. If the soul enters entirely the intellectual sphere, she may become the habitation of another class of demons and obtain great knowledge in regard to human and external things, and man may thus become suddenly a great philosopher, physician, orator, etc., without having learned those things; but if the soul

(Continued on page 35)

## EARTHQUAKES

FOR those who are interested in checking the predictions made in *The Occult Digest* of January, 1926, regarding the prevalence of earthquakes in certain regions during July, 1927, we append the following incomplete record of the quakes registered during the month of July.

LONDON, July 1.—A dispatch to the Exchange Telegraph Company from Athens says an earth shock was felt in the Greek capital and its vicinity this morning.

VALETTA, Malta, July 1.—An Earth shock lasting a few seconds was felt here this morning.

WASHINGTON, July 1.—A sharp earthquake was registered early today on the Georgetown University seismograph. The location was given as 5,300 miles from Washington.

WASHINGTON, July 18.—Earthquake disturbances lasting more than four hours were recorded on the Georgetown University seismograph today. The maximum quake occurred between 7:27 and 7:32 a. m., 7,200 miles from Washington.

FAENZA, Italy, July 22.—An earthquake of extreme violence, lasting two hours, was registered at 5 o'clock this morning by the seismograph of the Bendandi Observatory. The epicenter was estimated at 4,700 kilometers in a southeasterly direction.

LONDON, July 22.—An earthquake was recorded at 4:03 o'clock this morning, Greenwich mean time, at Kew Observatory. The epicenter was estimated to be 2,900 miles from Kew.

WASHINGTON, July 22.—An earthquake described as rather severe was regarded on Georgetown University's seismograph beginning at 11:08 last night and continuing three hours. Director Tondorf estimated its center as 6,700 miles from Washington.

CAIRO, Egypt, July 22.—An earthquake was recorded at Helwan Observatory at 6 o'clock this morning, its epicenter being apparently about 1,000 miles distant.

LONDON, July 24.—An Exchange Telegraph dispatch from Cairo reports two severe earth shocks were registered there last night. The first lasted thirty-two seconds, and the second, shortly after midnight, continued twenty-one seconds. Both shocks were estimated to be in Persia.

neutralize or repulse it, or weaken its influence.

If a man becomes subject to a fascination, it is not his intellectual principle, but his sensual (animal) soul which is thus affected. The intelligent and spiritual part in man cannot be thus magically influenced. If the organism of a man is suffering, it suffers according to its animal and terrestrial, and not in his spiritual or celestial aspect. The intelligent and spiritual part of man can merely know that such influences are acting upon the lower principles by a certain sensation which is communicated from the lower to the



## LISTENING IN ON W-O-R-L-D

News Notes of Interest to Occultists

A MYSTERIOUS string of pearls plays a remarkable role in the history of the family of Baron Age Von Maltzan, German ambassador to the United States, according to Baroness Louise Reibnitz-Maltzan, aunt of the ambassador.

A legend says the pearls, which are in the possession of the Silesian branch of the family, were presented by a goblin in 1588 to Baroness Eva Regna Maltzan in the ancestral castle at Miltzsch, in Silesia.

One night, the legend goes, while the baroness was beside the cradle of her first-born child, a goblin rose out of the floor and asked her to move the lamp to some other corner of the room. He explained the oil from the lamp was dropping on the bed of his grandchild which, invisible to human eyes, was directly underneath. The baroness complied.

Nine days later the grateful goblin reappeared and made her a present of a string of pearls. He said they would bring luck to the family as long as their color was unchanged and they remained in the possession of the Maltzan family.

"Should the pearls change color, however," he warned, "it means the head of some branch of the family will die."

The story continues that in 1616 Joachim Maltzan, in an altercation with other members of the family as to the material of which the pearls were made, mutilated one of them. Thereupon there was an earthquake, accompanied by lightning, killing five persons on the Maltzan estate.

"The goblin has kept his word," declared Joachim Maltzan to his eldest son. "Warn your children and your children's children never to mutilate the pearls."

In 1850 a sister of the then owner of the pearls was in financial straits and offered them to the grandfather of the present ambassador. The latter, however, restored them to his Silesian cousin, their rightful owner.

It is said the pearls still continue to change color when deaths occur in the family. They are treasured carefully at Miltzsch as a talisman, the continued possession of which is to bring luck to the family.

### Hebrew Theosophists to Found Own Association

The Association of Hebrew Theoso-

phists has come into existence, with headquarters at Adyar, India. Its object is to study Judaism in the light of theosophy and theosophy in the light of Judaism, and to spread theosophical teachings among Jews.

### Opal Superstition Is Credited to Novelist

There is a strong superstition that the opal is an unlucky stone and will bring misfortune to its owner. The opal was prized by the ancients above most other precious stones and the origin of the superstition is obscure. By some authors it is stated that it dates no further back apparently than the fourteenth century, at which time it was unfavorably associated with the black death in Europe. It is generally conceded that much of the modern superstition owes its origin to Sir Walter Scott's story "Anne of Geierstein." Its reinstatement in public favor is believed to be due in great part to Queen Victoria, who in many ways demonstrated her favor for the stone, probably in the interest of her subjects in Australia, which produces fine opals.

### Medical Men Take Astrological Course

The verity of occult truths is being more and more proven every day—even by the most materialistic matter-of-fact people. The alchemists of the middle ages were laughed as dreamers and fools. Their idea of the transmutation of metals—their dream of turning lead into gold was, until quite recently, regarded as utterly absurd. Yet, today, we see it being accomplished in the foremost laboratories of the world.

In the same way we find a renaissance of interest in the age-old science of Astrology. Many extremely practical-minded people are now freely consulting dependable Astrologers. Heads of some of the foremost business corporations have found it pays to take counsel of the stars. Even those arch-materialists, the doctors, are beginning to find horoscopes of extraordinary value in diagnosis.

Evidence of this exists in the fact that an English Homeopath, Dr. W. McKay Davidson, recently lectured on the subject before a Chicago Medical Society and we understand Dr. Davidson is now teaching a number of doctors who regularly meet in a Chicago Hospital to study the subject. Anyone interested may communicate with Dr. Davidson by mail at 312 South Ashland Boulevard, Chicago, Ill.

## The Rosicrucians

WILL LOAN YOU  
NEW BOOK

## Your Secret Wish Fulfilled

A New Principle Revealed by  
The Rosicrucians Gives Every  
Man and Woman a  
Startling Power

"Have you a wish that holds you in its spell, makes you dream of it, plan for it, hope for it, and yet fails to materialize?"

"Can it be true that wishes are mere fantasies, without power or life to manifest themselves except in the world of desire? Thousands have asked that question millions of times. Now the truth is known. Man has a creative power and wishing is just the first step in the process of mental creating. He can transmute his desires into living, breathing, vital, concrete REALITIES!"

This is the astounding statement of the Emperor of the Rosicrucians for North America, an eminent scientist, mystic and associate of many oriental and foreign mystic schools.

He has kept careful record of the thousands of reports of members of the Fraternity of the Rosicrucians here in America and he finds that the great principle, first given to the Rosicrucians by Napoleon, is proving itself to be the most important secret power that man possesses.

### "LIGHT OF EGYPT" LOANED TO YOU

You may know more about the Rosicrucian and their teachings by writing for a private book, called "The Light of Egypt" in which the history and Great Work of the AMORC, the only American branch of the International Rosicrucians are explained. Just address: Librarian Number 10, AMORC TEMPLE, Rosicrucian Square, Tampa, Florida. You may state in your letter (not a post card) that you truly desire to master the laws and principles of the Rosicrucians.



## Apollonius of Tyana

By MAURICE FREDAL

(Continued from page 6)

tendencies, he inquired by whom they were established and for what they were intended and in what manner they were observed, at the same time suggesting whatever occurred to him as better, more becoming, and more adapted for the general good; this he sometimes did by private advice to the priests; at others by public discourses."

"Wherever Apollonius in his travels found devotees of virtue and morality associated for the promotion of the true philosophy, he commanded them to ask what they pleased, assuring them that those who cultivate the virtues and the true philosophy ought in the morning to commune with the gods concerning the matters of the gods, and in the evening, of human affairs." When he had answered all questions of friends and talked as much as he deemed sufficient, he then addressed the multitude, with whom he always discoursed in the evenings, but never before noon. In this manner of occupation his time was employed many years at Antioch and surrounding cities up to A. D. 40.

He now determined to travel in foreign countries and, accompanied by two faithful and expert scribes of his own family, he set out for India. In order to hold converse with the Persian Magi, he traveled by Babylon and Susa. At Ninus, on the Euphrates, he met Damis, who became his companion and disciple, and to whose journals we owe most of the particulars of his life. Spending a short time in Mesopotamia, they entered the territory of Babylon, where Apollonius was met by the king's guard and commanded to halt. Mr. Tredwell omits the account of the journey to India, referring his readers to the full account in Bewick's "Life of Apollonius." Eliphas Levi considers that this account of the Indian journey is in reality a book of initiation, symbolically setting forth the trials and triumphs of him who aspires to tread the narrow way. The account has often been impugned as fabulous, but Mr. Tredwell says "the account of Damis is so minute in detail and exact in description, and bears such evidence of artless honesty and truthfulness, that we are convinced on reading it that it could have been written by none other than an eye witness. Many of the places and events described and related by Damis were never heard of in Greece before the visit of Apollonius, the truth of which modern research has confirmed." He also adds that "it was through these Indian itineraries of Apollonius that renewed impulsion was given to the Hindu element pervading the religion and philosophy of Greece." If the account of this journey was so written as to form a book of initiation, there is no reason for supposing that

the separate events recorded therein were not true. In any case it is more than probable that Apollonius himself received instruction and initiation on this journey.

After his wanderings in India he returned to his native country by the

## Moon Magic

THE moon comes up,  
The desert leaps alive;  
Where the old stage barn used to stand,  
A shadow structure rises from the sand,  
And phantom hostlers, horses under hand,  
Make ready for a phantom ride,  
A soundless bugle-call winds thru the night;  
Inside the station windows, tallow-light  
Limns wavering shades that flit and fade  
And file thru the door, a ghost parade.

Out of the dust-hung moonlight dash  
A six-horse team and a Concord coach,  
The driver cracking his noiseless lash,  
Bronchos prancing the swung approach.

Dusky confusion grows and falls  
To a sleepy stirring; passengers shift;  
Stablemen bring their charges and drift,  
Luminous shadows, to moon-made stalls.

Over the sagebrush silence lies  
A sheen unreal to mortal eyes;  
Into the still, alluring light,  
Over a trail of lifting white,  
Coach and horses blend with night.  
—Charles Oluf Olsen.

Erythraean Sea, Babylon, thence to Ninus and to Antioch—subsequently the witness of ten ecclesiastical councils. He stayed here several months A. D. 48; but, becoming disgusted with the dissolute morals of the place, he left it for Seleucia, the seaport of Antioch, and thence took ship for Smyrna.

They touched at Cyprus, where Apollonius and his disciples visited the temples of New Paphos. Prevented by the weather from remaining longer on the island, they put to sea again and, in the evening, anchored at Rhodes. From this place they continued their voyage to Panormus, the port of Ephesus. As soon as his arrival at this place was known, the citizens left their accus-

tomed occupations to meet and welcome him. He delivered several moral and religious discourses, "and the city of Ephesus, which was so notorious for its profligacy and frivolity, was brought back by the teachings of Apollonius to the cultivation of philosophy, and to abandon their dissipation and cruel sports."

The priests and oracles of Colophon and of Didymus and of Pergamus had already declared in his favor, and all persons who stood in need of assistance were commanded by the oracle to repair to Apollonius, such being the will of Apollo and the Fates. Embassies were sent from all the principal cities of Ionia offering him rights of hospitality.

Smyrna sent ambassadors, who, when questioned for a reason of the invitation, replied, "To see you, Apollonius, and be seen by you." "Then," said Apollonius, "I will come; our curiosity is mutual."

While at Ephesus, Apollonius spent his time visiting the temples and lecturing to the people. He also went to other places near and addressed the people wherever he went. From Ephesus he went to Smyrna, and as he approached the city, the Ionians, who were engaged in their Panionian festival, came out to meet him. "He found the people given up to idle disputings, and much divided in their opinions upon all subjects which tended for the public welfare and the good government of the city. He exhorted them in their disputes to vie with each other in giving the best advice or in discharging most faithfully the duties of citizens, in beautifying their city with works of art and graceful buildings, advising them that beautiful cities resemble the statue of Jupiter Olympus which Phidias had made, or the elegant work of Cleanthes, the Corinthian, or of Polyclethus, or the fabulous works of Daedolus, always beautiful and artistic and giving joy and culture to the beholders." At Smyrna, Apollonius delivered many discourses, always taking care to confine himself "to such topics as were most useful to his hearers." He was the guest of Theron, a stoic and an astronomer.

While at Smyrna ambassadors from Ephesus came to Apollonius entreating him to return to their city to stay the ravages of the plague that had broken out. It appears that Apollonius had already warned the Ephesians that unless they paid more attention to the sanitary condition of their city a plague would inevitably break out. He went to Ephesus, and after haranguing the people promised them "that he would that day put a check upon the disease."

(Continued on page 34)



# MY STARS--WHAT THEY TELL ME

*Years ruled by the Planets and their signification in your life.*

By Haasan Osiris

EACH year is ruled in turn by one of the seven important planets in the order given below. You may find in the following table the planet ruling the year of your birth, every seventh year after that is again ruled by this planet and so every seventh year is an important year for you according to the indications shown under the year rulers.

TABLE OF PLANETARY YEARS

SUN.	MER- VENUS.	CURY.	MOON.	SAT- TURN.	JUPI- TER.	MARS.
				1860	1861	1862
1863	1864	1865	1866	1867	1868	1869
1870	1871	1872	1873	1874	1875	1876
1877	1878	1879	1880	1881	1882	1883
1884	1885	1886	1887	1888	1889	1890
1891	1892	1893	1894	1895	1896	1897
1898	1899	1900	1901	1902	1903	1904
1905	1906	1907	1908	1909	1910	1911
1912	1913	1914	1915	1916	1917	1918
1919	1920	1921	1922	1923	1924	1925
1926	1927	1928	1929	1930	1931	1932
1933	1934	1935	1936	1937	1938	1939
1940	1941	1942	1943	1944	1945	1946
1947	1948	1949	1950	1951	1952	1953
1954	1955	1956	1957	1958	1959	1960
1961	1962	1963	1964	1965	1966	1967
1968	1969	1970	1971	1972	1973	1974
1975						

## Indications of the Year-Rulers THE SUN

If you are born in a year ruled by The Sun, then every year ruled by the Sun will be a good year for you to make new friendships, locate lost relatives, mingle in society, advancement in business. You will notice an avalanche of social popularity in your Sun years and your ambitions will run high, but you should not start new or big undertakings. This is a good year for studying the occult and gaining a better understanding of nature's laws. You are liable to have advancement in your business or occupation in your Sun years, but you are also likely to have many heated arguments in domestic or friendly affairs. Control your temper lest you come to loss.

## VENUS

If you were born in a year ruled by Venus then every year ruled by Venus holds some elevation or advancement for you. These years are good for study of art, music and drama and much of this nature will come before your attention in Venus years. If engaged in a public business you will find your Venus years will be the most profitable for you. Your Venus years are good ones in which to dispose of land or property and dealing in things of an earthly nature. These are favorable years for travel but not for voyages. If possible marry in your Venus

years as they are the best for matrimonial ventures for you. These are also good years to collect your old accounts and plan extensions or additions to your business or home.

## MERCURY

If you were born in a Mercury year, then every year ruled by Mercury holds mental alertness for you in which many clever ideas may be carried into execution. These are good years for extensive advertising of your business, and things should come to speedy and successful climaxes for you in these years. During these years you will have more appreciation for the finer qualities in human beings and some help and assistance will be given you from acquaintances of a substantial nature. These are good years for unloading excess baggage or stock which has been on your hands for a long time. If you are alert you may come out of these years with a clean slate in business for you should find the successful outcome to many of your ambitions in these years.

## MOON

If you were born in a year ruled by the Moon, then each year following ruled by the Moon holds some temporary changes and possible removal for all those born in Moon years. During Moon years you will meet with much opposition in personal and business affairs. You are advised to beware of fraud during these years and do not be too easily influenced by fakers. During your Moon years you are liable to have unstableness in all of your affairs except the domestic affairs. The latter are the least apt to be affected by the adverse conditions of Moon years for you. Be careful of accidents and fires during these years also.

## SATURN

If you are born in a year ruled by Saturn then each Saturn year holds sound business advancement for you. You will need to exercise a great deal of patience for the affairs of this planet advance slowly but surely and at the end of each Saturn year you will note gradual improvement in your efforts. If you are ailing your Saturn years are excellent for building up the health and receiving Divine or Magnetic healing. Do not plan extensive travels in these years. These years are not good for you to start new dwellings, nor the construction of large buildings. Your judgment is liable to be somewhat harrassed and so you must manage all of your affairs with prudence and patience.

(Continued on page 33)

# Astrological DAILY GUIDE for October

By Haasan Osiris

1. An unimportant day. Attend usual routine.
2. Avoid restlessness. Correspond. Attend religious services.
3. Attend usual business affairs.
4. Mostly an unfavorable day. Attempt nothing new or important.
5. A. M. favorable for travel and general business plans. P. M. is unfavorable.
6. Attend usual duties.
7. Partly adverse. Postpone all important things.
8. Avoid misunderstandings. Remain at home if possible, but attend services or amusements, in evening.
9. Make important plans. Meet new friends. Arrange appointments.
10. Do not travel nor correspond. Postpone all important things.
11. A fairly good business day. Avoid indecision.
12. Mixed influences operate. Avoid quarrels, and accidents.
13. Seek work, advancement, and ask favors. Push business.
14. An unfavorable day. Be cautious in all dealings.
15. Same as yesterday.
16. A. M. good for dealing with women and attending services. P. M. somewhat doubtful. Be careful.
17. Avoid mistakes, quarrels, and accidents. An unfortunate day.
18. A. M. good for business and other important affairs. P. M. doubtful.
19. Avoid fraud and deception. An adverse day.
20. Same as yesterday.
21. Partly a good day. A. M. best. P. M. not quite so good.
22. Correspond. Travel. Grant favors to others.
23. An excellent day. Tends to activity. Recreate, attend services and amusements. Plan picnics, etc.
24. Morning excellent for business. Remainder of day not so good.
25. Partly good for usual duties.
26. An adverse day. Avoid disappointments, accidents. Expect some obstacles to your plans and actions today.
27. Correspond. Attend to hygiene. Push business. Deal with lawyers.
28. Somewhat unfortunate. Attend usual duties only.
29. Same as yesterday.
30. An adverse influence operates. Remain as quiet as possible.
31. Do not correspond. Be careful in all business transactions.



## The Crystal Pool of Dreams.

By PIERSON W. BANNING

(Continued from page 7)

*going to sleep was waking, and is now dreaming and what reminds him on waking that he it was, who was dreaming when asleep?*

The reason the one and same "person" who goes to sleep is prevented from realizing during his dream state, the fact that it was he who went to sleep and is now awakened in a new or dream consciousness, and what reminds him when he later awakens that it was he who was dreaming when asleep, is pretty well answered in the reply to the first question. The so called "person" or vehicle containing the mind pool within, that controls it, knows nothing of the sensations of consciousness referred to. Only the consciousness remind itself within the mind pool, is or can be aware of these states.

There is no possibility of the frozen surface or consciousness of the deep mind pool, realizing that it is part of the mind pool, so long as it is in its frozen state of unconsciousness, because its consciousness is temporarily stilled. Awakening of dream consciousness or consciousness of any other state in the depths of the mind pool, need not necessarily arouse the normal waking consciousness of the frozen surface of the mind pool. Much goes on at times down in the depths of the mind pool of which we are seldom or never fully conscious. The inability of the frozen surface consciousness, to realize that these changes of conscious action are not the same, is because, the closing of one state of consciousness to another prevents it from following connectedly the steps from consciousness to unconsciousness, or to any other state of consciousness.

The awakening of a remembrance in the melting surface consciousness of the mind pool, that it was this same mind pool that was dreaming some time before, is produced by some of the lower waters of the mind pool containing remembrance of the dream action that took place below, rising to and mingling with the newly melting surface waters of the mind pool, that are now rapidly becoming conscious.

*If the personality in each state is different, what becomes of the waking state personality during dreams and what of the dream personality during waking states?*

This question is partially answered by the reply to the first question. The idea of a different personality in each state, seems easier to explain by saying that different states of the same personality continue to exist, as indicated by the frozen conscious surface of the mind pool, and the active waters of mind deep down in the pool where dreams and other consciousness exists for it, which may also be called the sub-conscious state of mind.

The waking state of personality or consciousness still exists during dreams, but is temporarily frozen into inaction. The dream personality or consciousness also remains, but the melted active state of surface consciousness when awake, dominates, to the exclusion of the dream consciousness. This by some is called, the active or positive state of mind.

*If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during its dream state?*

### Those We Love

THEY say the world is round—  
and yet

I often think it square,  
So many little hurts we get  
From corners here and there;  
But there's one truth in life I've found

While journeying east and west,  
The only folks we really wound  
Are those we love the best.  
We flatter those we scarcely know,  
We please the fleeting guest,  
And deal full many a thoughtless blow

To those we love the best.

Again reference to the first answer, gives the basis for our reply. That which goes on in the consciousness of the average dreamer, will be found working below the frozen surface of sleep, within the depths of the individual mind pool where his dream consciousness manifests for him. The mind pool within the individual, is the place where most of this kind of mental reaction takes place, for that is where it manifests for him individually, otherwise many dreamers would dream the same dream at the same time if all dreams took place outside of the individual mind pools. Such is not the case.

Who is his creator, you ask? Many individual causes produce or create dreams. Some may be traced to an over stimulated or excited state of mind during the waking state; rich food and its reaction on the mind; feverish conditions stimulating mental action as in deliriums and lastly impressions coming consciously or unconsciously to the dreamer from without, such as some claim are "shells" or "departed entities" trying to return to the present state of consciousness, or even manifestations from other worlds con-

tacting still lower unknown states of the mind pool.

Association of ideas has a greater part in dreams than is usually appreciated. Any of the various causes mentioned as well as others, may be responsible for startling mental dream action. What determines the cause and nature of the dream, is often traceable to something that is associated with one of the producing activities. These ideas once aroused, through association of ideas, produce still other ideas or combinations of ideas, and dependent on the continuity of the associated ideas, we find the dream is continuous or detached.

The depths of the mind pool found in each individual, connect with the great outside ocean of mind or ethers surrounding us, and states of consciousness existing therein. When this is agitated sufficiently, conscious or unconscious mind action through The Thread of Life communicates with individual mind pools and impressions are conveyed to the individual mind pools close at hand, or attuned to receive such impressions at the time. The ocean of mind of which the mind pools are a part, receives its impression from the states of consciousness directing it, or from conditions actively at work within it.

If the subject of a supposed dream of reasonable duration remains in a fixed position or does not move, it is not of dream consciousness such as are the fleeting pictures in dream action. A supposed dream of a building, a scene that is still, and inactive groups are not of dream world inspiration, but action in life and changes of scenes, indicates them to be dreams. It is safe for the dreamer to consider it a dream in his dream consciousness, as long as there is action in it, if the question arises in his dream consciousness or normal consciousness, as to whether it is a dream or not.

*Are there any other worlds (astral, mental, spiritual, etc.) besides the two commonly known worlds of dreams and waking states, where men after death are believed to go, and is any of them eternal and unchangeable?*

The actual proof of the existence of other worlds, such as the astral, mental and spiritual is not generally accepted by the material scientists.

Intellectually there is no difficulty in not only believing, but being positively assured there is another state of consciousness besides our present state of consciousness. The existence of still other states of consciousness higher or lower, is easily acceptable as fact.

Certain mental reactions take place in certain gifted or sensitive persons that are higher than those normal to

(Continued on page 34)



# BORDER LANDS OF SCIENCE

*A Record of Scientists' Approach Towards the Occult*

THERE are 30,000,000,000 stars in the universe.

So Dr. C. G. Abbott, acting secretary of the Smithsonian Institution, reports in summing up the counting and the measurements of the heavenly bodies which modern astronomy has carried on intensively for the last quarter century.

Science has banished the notion that the number of stars is infinite.

"If they were infinite in number and if space were infinite in extension, the whole vault of the heavens would glow as brightly as the sun," said the announcement.

Dividing them into magnitudes of brightness, photographing selected areas over the heavens by processes which spy out stars a million times fainter than the naked eye can see, and making innumerable counts, science found the answer of 30,000,000,000.

One star, Rigel, is about 10,000 times brighter than the sun, according to the Smithsonian. But the sun is about 10,000 times brighter than the faintest stars which have been photographed.

The gigantic red stars are several hundred times as large as the sun, in diameter. No stars have been found of masses many times greater than the sun, however, and "a star of much more than five times the sun's mass would fly asunder under the pressure of its own inner light."

Since the gigantic red stars are so much bigger than the sun, and yet are comparable in mass, it follows that their density is "a thousand times less than atmospheric air."

Life on Mars and Venus is "not out of the question," according to Dr. Abbott.

The illuminated side of Mars reaches temperatures approximating those of Spring in Philadelphia, he said, and both oxygen and water vapor have been demonstrated in the Martian atmosphere.

But they were in comparatively minute quantities.

Venus seems better adapted to life than Mars, in Abbott's views. Being nearer the sun than the earth, the temperatures at her poles are like those at our equator. She also has an abundant atmosphere.

Hence it is reasonable to assume that Venus is suitable for life, says Dr. Abbott, but "being wholly cloudy, it is doubtful if we can ever demonstrate it."

## Hypnosis Used As Dental Anaesthetic

Three molars extracted and a fourth drilled while under the hypnotic influence of Zecca G. Bumzahn, swarthy Brazilian, without the slightest pain, was the unusual experience of Mrs. Nellie Hardt, of Chicago, recently. The teeth defied dental treatment. A few passes before the woman's eyes by the hypnotist from Brazil, and she relaxed in the dental chair. Three of the teeth were extracted and for ten minutes the dentist drilled steadily upon the fourth molar. Although so deeply under the hypnotic spell that she did not feel the slightest pain, the woman obeyed the dentist's every suggestion, opening her mouth when told to do so. She awakened immediately when so commanded.

## Science is Getting A Little 'Prophetic'

The birth of a new branch of science, by which the time and manner of death may be forecast, is heralded in advance notices of the convention of the National League of Nursing Education, which met recently. "Prophetic medicine" is the name of the new science, "and it promises to become a matter of common practice," says an announcement.

## Life Is—Well It's Life Scientists Conclude

Science has no accurate definition of life, Dr. J. C. Drummond of the University of London, told the American Chemical Institute here today. There are certain phenomena, such as growth, assimilation, respiration, reproduction and movement that distinguish living from inert systems. But, he said, after centuries of thought, scientists must admit they have not definition to distinguish clearly living from non-living.

## Brains! Everybody Has At Least 2 Sq. Feet!

If spread out, the cortex of a man's brain would cover more than two square feet, and has been found to contain 9,200 million nerve cells, weighing altogether less than half an ounce.

## Even Galileo Left Hint of Wireless

The possibility of telephone or wireless telegraph was evidently in the mind of Galileo, for in 1632 he referred to "the secret art" by which through the sympathy of magnetic needles men might converse at long distance.

## Sir Oliver Predicts Control of Weather

"The advance of science is portentous," said Sir Oliver Lodge, scientist, today. "Sooner or later we shall control the weather."

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## Star-Rise In The West

By RUTH SKEEN

(Continued from page 8)

Astrology in existence and the research work done here is invaluable. Hundreds of horoscopes pass through this department yearly. Dr. Lash, their able lecturer, showed how thoroughly and efficiently astro-diagnosis and astro-therapy is used.

Dr. Woodruff Sheppard, of Pasadena, gave some valuable information on "Surgery and Astro-Diagnosis." He has used the horoscope in diagnosis for years. Dr. John H. De Quer spoke on "Astrology as Light Upon Obscure Medical Cases" and proved the value of the horoscope in this connection.

The Esoteric side of Astrology was handled by Richard Stratton. Elbert Ben-jamine, President of the Brotherhood of Light, talked illuminatingly on "The Religious Aspects of Astrology" and Mrs. Arline Cramer spoke on Astrology and Rebirth, correlating the horoscope with the past life and Karmic Law. It was one of the most dramatic and convincing things on the program.

Research work was represented in a very able paper by Mrs. Cora Miller on "Discoveries in the Pre-Natal." This fascinating phase of astrology is being eagerly studied by many astrologers.

Mary C. Bell, President of the Astrological Research Society of California, gave what I considered the most valuable paper there. Her subject was "Neptune, and the Exceptional Child." Students know something of the effect of Saturn, Jupiter or Mars but their knowledge regarding Neptune is almost as chaotic as the effect of this planet is supposed to be. Mrs. Bell is making first hand research, the only kind that is valuable. She referred to the recent suicide epidemic among college youths, attributing it to a Neptune influence. She illustrated her lecture with horoscopes, among them, that of the brilliant poet, George Sterling, of San Francisco, who killed himself with poison. He had Neptune in Aries square to Uranus in the twelfth.

Kevah Griffis, a former pupil of Evangeline Adams, of New York City, talked to us about the "Paradox of Squares." She certainly knows how to throw the Venus ray upon Astrology and her talk was so very clever and spontaneous and her personality so charming that she received several encores.

A notable figure was Ada Muir, editor of "The Torch," an interesting Astrological magazine published in Vancouver. She spoke on the aim and objective of the Astrologer. She proved by her remarks

that a person may be a very good astrologer and still have a keen sense of humor.

Astrology from a business standpoint was entertainingly presented by Fred Skinner who knows exactly how to handle men. He has classified them according to their re-action to their signs. What he had to say was gratefully received by business men present.

The ethical and legal side of Astrology was not forgotten.

Judge Sweatt, of Ohio, Cedric Lamont and Joseph Darrow, the editor of the Rose Cross magazine who has devoted



Jennie Warder Wilkinson  
Executive Sec'y N. A. A.

many years of his life to occult teaching, discussed the legal phases.

The effect of these discussions will be felt soon. Legal steps will be taken to prevent horoscope vendors and charlatans from operating and every effort will be made to put astrology on a scientific basis. The study of astrology is more than the mere putting up of charts, and it must be so understood.

Men and women who have only a superficial knowledge have no business to operate through this tremendous and powerful agent for good or ill. The astrologer of the future, whatever he has been in the past, must be a man of education, of good morals, love humanity, be tolerant, sympathetic and possess an understanding heart.

The astrological books on display were interesting. Many people who were never brought in touch with real astrological books and magazines before went home with their arms full of free reading material. I heard many compliments upon THE OCCULT DIGEST. To have no interest in Occult literature in this dawn of the Aquarian age is to be, indeed, passe. Astrology is to be heavily publicized this coming year, and great effort will be made to put astrology within the reach of all, to simplify it and give it its true value. There is much pioneer work to be done and there will be plenty of people who will help to do it.

Watch your OCCULT DIGEST for the follow up from this great movement.

The business done at the convention was constructive. Llewellyn George was elected President of the national organization. It is an honor he richly deserved. He is a double Leo with Mars in the first house so you need fear neither his head nor his heart.

A. S. Hastings is Secretary. He is another who worked ceaselessly to make the convention a success. I think he has Virgo rising with the sun in Aries, so be sure he will make you work hard and work hard himself. Only don't cross him.

The Corresponding Secretary is Harry Wilkinson. I can't give you any accurate astrological data on him but I know he is the husband of Mrs. Wilkinson who spoke so convincingly on Vocational Astrology. Being the husband of such a clever woman is surely distinction enough.

The Constitution and By Laws of the National Teachers' Association was adopted exactly as written. Effort will be made by returning delegates to form societies for the purpose of furthering the interest of Astrology and keeping it upon a scientific basis.

The message the convention has for you, briefly—is this. Interest yourself and others in this wonderful starry science. Trust the message it has for you, try to understand its spiritual meaning. It will help you to control your destiny, to form character, to find the right vocation, to train children, to understand others, to discover latent diseases and lastly it will prove to you that behind all life is a great Cosmic Cause, that nothing which happens to you is accidental. This is enough and Astrology may become your teacher which will open up new worlds, give you new incentive for life and happiness. May you find it all that it is and may you be all that it can help you to be.

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## NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

**A** WELL-KNOWN Amsterdam doctor has just undergone the most mystifying experience in his life.

Recently Dr. S— was awakened during the night by a visitor who insisted on him going immediately to a lonely house where "a young woman was dangerously ill." His wife, fearing a trap, objected. The doctor, however, shrugged his shoulders and went.

In a well-furnished room on the first floor of the house he found a young woman lying on a couch, evidently in great suffering. After examining her, the doctor made out a prescription and gave it to the man who had called him.

The next morning the doctor called at the house, but could get no reply and a gardener working near told him the house had not been occupied for ten years.

Dr. S— refused to believe the gardener, who, in order to convince him, got the keys of the house and led the doctor inside. Every room was thick with dust and there was no furniture or any article to show that the house had been inhabited. The doctor rushed upstairs into the room where he had seen his patient, but the place was empty.

Bewildered, he gazed around the room, when suddenly his eye was attracted by a piece of paper on the ground. It was the prescription he had made out the night before!

The only theory of the affair is that the doctor, overworked, had been the subject of an extraordinary case of somnambulism. But granted that he was walking in his sleep, how did he obtain entry into the house, which was barred and bolted?

**'Ghosts?' Bah! But  
'Forerunner?' Ah-h!**

Scottish guides in New Brunswick do not believe in ghosts. They do believe in premonitions or "forerunners." For instance, three of them were playing cards one night in a cabin and heard Sandy W.'s step on the end of the porch. The step neared the door, passed. "Hello Sandy," said the guides, scarcely looking up from their cards. Then they dropped the cards. There was no one on the porch. Sandy W. died that night in Boston. That was a forerunner.

**Episcopal Church O. Ks  
Healing By Faith**

The Protestant Episcopal Church officially approves healing by faith. Clergymen and laymen who think they have healing powers are now allowed "by

care and prayer and theological and medical study" to prepare for proper safe faith healing. In the old days described by the Bible there was less caution and preparation. If you had faith as big as a mustard seed, mountains would move around at your command. "And He sent them to preach the kingdom of God, and to heal the sick."—St. Luke ix, 2.

**Girl Walks 25 Miles  
While Sound Asleep**

Miss Anna Walthers, 15-year-old Brooklyn girl, has unofficially attained the title of the world's sleep-walking marathon champion. Anna declares she walked from her home to Elizabeth, N. J., a distance of twenty-five miles, before she awakened.

**Here's 'Spook' Car  
That Wasn't One!**

E. W. Alberty, of Pittsburg, Kan., and his daughter, Iva, do not believe in spooks, but neither are they accustomed to meeting unoccupied, speeding motor cars in dark cemeteries at night. They were taking a spin around the driveway of a Pittsburg cemetery when Alberty, beside his daughter, who was driving, called her attention to a light car approaching from another drive directly in their path. As it passed in front of them they discovered, under the glare of a light overhead, that it was unoccupied, even by a driver. A bit disturbed, they proceeded on their way, only to meet the driverless car again as it dashed out of the cemetery entrance, struck a sand pile and was deflected back into the street. Only an intervening ditch prevented a collision. Investigation disclosed that the driverless car had been parked on a hill, that the brakes had not been set and that it obtained its speed from an undirected roll down the hill.

**He'll Quit Farm so  
Ghost Can Have Rest**

Declaring that his large ancestral home isn't nearly large enough to house a ghost in addition to his family, Fred Koett, 41-year-old farmer near Great Bend, Kas., is preparing to move from his home and give the "spook" that has disrupted his peace of mind for several months "plenty of elbow room." He plans to desert the house indefinitely, or at least until every evidence of the intruder has vanished. "I believe this fellow wants me to leave," Koett said. "He's got something on his mind and maybe that's it. He wouldn't keep up his pestering me if it wasn't."

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## The Quest For Truth.

By JACOB BONGGREN

(Continued from page 12)

A space produces oscillation because of its existence. A space produces oscillation because there is such a thing as a division between all parts of matter everywhere. The universal vibration of life, which passes freely and without any obstruction through space, but is retarded and obstructed by that crystallization of itself which is called matter, acts differently in resistanceless space from what it does in resistant matter. The results of this is that everchanging and undulating vibration, which resembles waves in water.

### 20. How do we recognize facts?

We recognize facts through observation, with our senses as vehicles, and through thinking, using our mind as an instrument.

### 21. What is observation?

The reaction of our senses to impacts from without.

### 22. What is thinking?

The placing of facts, which have been observed by us either directly or indirectly, alongside of or opposite to each other, comparing or contracting them, making thought forms of them, giving them a name, expressing them through sound, color, form and figure. In other words, thinking is the logical joining together of words into phrases, creating thought forms on the mental, vibrations of feeling on the astral, and speech on the physical plane.

### 23. What is mind?

Mind is one of the vehicles of spirit, in the microcosm as well as in the macrocosm.

### 24. Which is most important, life or mind?

The whole is always more important than any particular part of it.

### 25. Where does mind work?

On the plane of the separation of conceptions, which is called the mental plane. It is through activity on this plane that particular sounds are connected with particular objects and facts in nature, and with certain conceptions founded on observation, whereby words are created and language born. It is also through activity on this plane that particular figures are connected with particular sounds, whereby hieroglyphics, hieratic and demotic script, cuneiform signs and various alphabets are created and languages visible to the eye are born.

### 26. What is the function of language?

To be a means of communication between all those who know the meaning of the words spoken or written.

### 27. What are we doing when we speak?

We are then producing by sound parts of that which we have observed, and in such a connection as we have arranged the facts in our minds.

### 28. What is a word?

For the ears, a sound representing a

fact, for the eyes, a figure representing a fact.

### 29. What is a sound?

An audible expression of a fact; a reproductive vibration. In the Secret Doctrine (I:161), Mme. H. P. Blavatsky speaks of "the magic potency of Occult Sound in Nature and Ether which calls forth the illusive form of the Universe out of Chaos."

### 30. What is a sign?

A fact made visible as a symbol.

### 31. Of what consists an audible symbol?

Of notes, representing different degrees of vibration.

### 32. Of what consists a visible symbol?

Of form and of color, which are produced by slower and faster vibrations.

### 33. What is behind all vibrations?

That which vibrates, the active principle, spirit, and that through which vibrations become perceptible, the passive principle, Matter.

### 34. Of what do visible forms consist?

Every visible form is made up of electrons running swiftly along certain lines and forming more or less definite geometrical figures. The appearance of compactness in all visible things depends on the electrons running incessantly along definite paths, until the old form is broken up, and rearrangement takes place, producing new forms, with movements of the electrons along new paths.

### 35. What is visible and what invisible?

The form, which is the negative part of existence, is visible, and the life, the positive part, is invisible, but is felt instinctively or intuitively and perceived mentally. The negative part of each atom, the electrons, make up the visible outer form; the positive part of each atom, the protons, make up the inner, invisible centre. All objects are made up of the negative electrons, which by their continuous and rapid gyrations give the shape, and the positive invisible protons, which are the life.

### 36. What is instinct?

The sense of directivity in every part of matter, automatic in the inorganic, dimly perceived as an urge in plants, more strongly directing animals and young children, up to the time when their individual thinking commences. Theosophical writers explain, that instinct is the unerring guide of group souls.

### 37. What is intention?

Glimpses of new truths, perception of unknown facts, coming down like flashes from the spirit, the monad, to the individuality centered in the higher mind, and having nothing to do with the home-made thoughts of the recipient. Instinct is the directivity for those who do not think, intuition is the

flashing down, lightning-like, of divine truth for those who are groping their way through the dim valley of thought forms.

### 38. What does the expression "group soul" signify?

It signifies for a certain planet a centre within a kingdom of nature, similar to a centre of nerves and muscles within a body, through which the Planetary Loyos directs and pulls groups of non-individualized being within the sphere of their various activities, so that they are doing the right thing at the right time and place automatically, as if actually pulled by strings from a centre.

### 39. What does the expression "non-individualized" mean?

It means that the being spoken of as "non-individualized" still is within the womb of nature, fastened to the placenta of its soul with the umbilical cord of instinct, taken care of and protected by the Wisdom-Love of Mother Nature.

### 40. What is individualization?

The birth into the mental plane of separateness from the non-separated plane of Wisdom-Love; the cutting off of the umbilical cord of automatic instinct; the beginning of a responsible existence of separation, in which the separated parts of that which is still and forever a unit within the Divine One Life, are by different kinds of union gradually brought to understand unity and to think, feel and act in unison.

### 41. What are the means of union?

Cooperation in thought, in feeling and in action.

### 42. How is the cooperation established?

By communication through sign and through language.

### 43. Of what consists a language?

Of words, each of them being a sign and a symbol of a thought, a feeling, an observation, an act, and collectively, as written or spoken sentences, symbolizing series of thoughts, feelings, observations and acts.

### 44. A word is explained as "a sound and a figure representing a fact" (in answer to question 28); can other explanations of what a word is be given?

A word is a symbol, a figure of speech and a number. On the physical plane, a word is a sound or a sign, by which objects on different planes are symbolized.

### 45. Why is a word a symbol, a figure of speech?

Because a word in the language to which it belongs is the sound and sign of some definite object on the plane of thought, on the plane of feeling, or on the plane of action.

### 46. Why is a word a number?

Because a word is either singular or plural, and because it consists of let-

(Continued on page 33)



## The Theosophical Convention *(Continued from page 14)*

"The Unswerving Law". This feature was provided by the St. Louis Lodge, for the benefit of the building



Dr. George Arundale, Bishop of Liberal Catholic Church, one of the principal speakers at the Theosophical convention, fund, and a creditable sum was realized for the work at Wheaton. The performance was held at the Eighth street theater, where visiting delegates and a host of their friends attended the excellently presented the performance.

The sessions of the convention were closed formally with a banquet at the Hotel Stevens, in the Grand Ball room, Wednesday night, but it is not to be supposed that the matter ended there. Every delegate has felt a lasting impulse toward a greater and more efficient Theosophy as a result of this 41st "get-together", and many of those whose presence began as a formality

ended by a demonstration of real enthusiasm.

For this result many things are responsible. The need brought forth the response; the personalities of this convention could not have been more happily chosen; the program itself was informative, brilliant, and not too lengthy; and behind all of these contributing factors to the success of the convention was the loyalty and sacrifice of the officers and their aids.

The principles for which the Theosophical Society stands were never more effectively enunciated, and seldom as completely exemplified, and it is absolutely certain that when Dr. and Mrs. Arundale return to Adyar with a report of what was accomplished in Chicago at the 1927 convention, there will be joy in the hearts of the world leaders, and particularly for Mrs. Besant, for the genuine results achieved at the Chicago meeting.



L. W. Rogers, National President of the American Theosophical Society.

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## Analyzing An Analyst. By RALPH PATTERSON ABBOTT (Continued from page 17)

ing emphatically that nature and the patient's mind were responsible.

He doesn't make any claims for himself for any of the marvelous things that took place at the institute. He says that he is a re-educator—a rehabilitator—and that his work is not doctoring or healing. Although he was educated for the practice of medicine and has the degree of Doctor of Psychology he prefers the prefix of Mr. to that of Doctor.

He is essentially scientific and recognizes the importance of the medical profession, having been more or less closely associated with it all his life. Some of his best friends and co-workers today are physicians who are sufficiently advanced to appreciate the science of psychology. He has written a little book called "Psychology and Health" which has received wide recognition by leading members of the medical profession. His course of lectures, under the title of "The Practical Application of Psychology," has been officially adopted as a text by the International Society of Applied Psychology and is used from coast to coast by psychology clubs, as well as his latest publication "Things Kept Secret From The World."

The cases of "miraculous" cures which I have discussed above are but two of a great many which I witnessed at the institute founded by Dr. Chamberlain. I have seen him take a case of stammering in a young man who had suffered from this terrible handicap all his life and in three weeks the young man was free from his difficulty and had taken a position as a salesman.

People suffering from nervousness, speech impediments, bashfulness, worry, fear, insomnia, hysteria, St. Vitus' dance and scores of other handicaps have come to him from as far away as Pacific coast and from the metropolitan centers of the east.

Probably some of his greatest work has been in the field of insanity, that dread disease which for centuries defied the scientific world.

Before locating in Sioux City, Dr. Chamberlain was for a time in government work, serving as a psychologist in a reconstruction hospital. It was in this work that he had an unusual opportunity for development and study and the psychologist took the deepest interest in the shell-shocked and nerve-wrecked veterans of the world war. Following this work he took up the fight for disabled men and the men who had returned penniless to civil life. By careful investments and hard work, Dr. Chamberlain had accumulated a small fortune and this he expended in helping ex-service men rehabilitate themselves upon their return to civil

life. By the time he had exhausted his financial resources he was able to turn over the yet unfinished work to be carried on by the newly organized American Legion, of which he is an active member, and similar organizations.

Previous to the war he had a most interesting career as a lecturer and scientist, giving thousands of demonstrations of hypnotism in therapeutic work before scientists and laymen.

### Christian Scientist Says She Never Will Pass Away

**M**R. AUGUSTA E. STETSON, leader of a movement of dissenting Christian Scientists, declares she will not die and that Mary Eddy, founder of Christian Science, who died in 1910, will manifest herself again on earth in human form.

Mrs. Stetson, who is 85 years old, says she has so far grasped the ideas set forth by Mrs. Eddy that she will not experience death in the sense that she experienced physical birth.

At that period, psychology, except in a few scientific circles, was very much of a mystery, and, not realizing that the science would make such rapid strides as it has in recent years, Dr. Chamberlain hid his name and personality under a stage name so that he might travel and experiment with hypnotism and still avoid ignorant criticism. He was not yet prepared to burn his bridges behind him as psychology was not appearing in the most favorable light and he could not be certain how his work would be accepted by the public at large.

To his amazement, he found himself the center of eager, scientific investigators in nearly every city and in most cases the city officials and leading thinkers participated in his experiments.

When the United States entered the war, Dr. Chamberlain threw aside his stage name and offered his services to the government.

Then came a long period of waiting, as there seemed to be no part of the army organization which had progressed far enough to use his services.

Finally the psychologist has able to enlist as a private and was placed in the medical department pending future developments.

Because of his medical training he was set to work assisting in the physical examining of recruits and in this capacity assisted in the physical examination of over 50,000 officers and enlisted men.

This was a most unusual opportunity to study, and Dr. Chamberlain made the

most of it. It is interesting to note that a year later it was his privilege to give another examination to some of these same men after they had returned from the battle lines.

A few months after he had entered the service the war department organized the Department of Military Psychology and Dr. Chamberlain was transferred to a psychological examining staff at one of the chief mobilization camps.

Here he had the opportunity of assisting in giving over 55,000 psychological examinations to officers and recruits.

It was during this period that official permission was given him to use hypnotism in psychotic disorders and, so far as is known, this was the first official government recognition of the use of hypnotism in America, although it had been recognized for many years in Europe.

American scientists, previous to this time had been using it in a few university and hospital circles, but the science generally was taboo.

The army psychologists, men from the leading universities of the United States, who were working alongside Dr. Chamberlain, marvel at his mastery of the laws of hypnosis, which they had studied in theory, but of which they had no practical, working knowledge. Some of the friendships which the psychologist made during this period have been factors in his marvelous success as a therapist.

Despite the much greater public interest in carrying on the war, his fame spread and when he returned to civil life he found a practice waiting for him.

One of the handicaps under which the psychologist works is that he is limited in the number of cases he can handle at one time. Each case gets his individual attention. Although he has competent assistants he is already working on a plan to use the dictaphone with a psychopathologic cabinet of his own invention. He has already made use of the radiophone in broadcasting his lectures and, in addition to his work at the institute, he conducts classes in practical psychology.

Dr. Chamberlain received his early scientific training at the South Dakota State College and at the College of Medicine of the State University.

His interests in psychology dates back to his childhood days when a member of his family, now in Europe, gave some of the first demonstrations of psychology laws in America. This man was one of the earliest pioneers in this country and was believed to be doing "the work of the devil."

The boyish interest in his relative's mastery of "black art" developed, and

(Continued on page 38)



## Palmistry In Everyday Life

### The Story of the Fingers.

By D. V. JAMES

IN THE story of YOU, as read by the palmists, the fingers compose ten important chapters. He studies them one by one in order to obtain a true and complete understanding of your capabilities and inclinations.

First to receive scrutiny is the thumb, of course. And what a world of revelations may be found in this member of the hand alone!

Look at the hands of men and women with "personality plus" who seem to fairly radiate power. You will see thumbs that are large and strong, thumbs that stand well out from the rest of the hand with a distinct air of independence. Now examine the hands of men and women of less force of character, in whom individuality is rather lacking. You will find that their thumbs are small and feeble, in many cases either held close to the forefinger or else folded over on the palm. The active, supple, independent thumbs accompany alert, masterful minds. The stiff "pokerish" thumbs betray dull, slow-working wits.

As in each of the other fingers, there are three parts of the thumb. The first part (always counting from the nail down) is the seat of the will, and the second the seat of logic, while the third expresses passion. This last division, the root of the thumb, really belongs to the palm and will be considered later on.

When the first part (or phalanx) of the thumb is larger than the second, the will, rather than the reason, is the controlling power. The subject is impulsive, enthusiastic, and decided, but without the ability to effectively direct his force of will. An overly broad first phalanx indicates an ungovernable will and a tyrannical, even brutal, nature.

When the phalanx of logic is much the stronger, the subject, while able to map out a wise course of action for himself, cannot follow it out to his advantage, owing to his lack of will and decision. In the ideal thumb, naturally, the phalanges of will and logic are balanced in length.

The forefinger symbolizes power. When it stands forth long and straight, like a tower, love of authority and desire for leadership are revealed. When short, the subject prefers to be guided by others, rather than assume the burdens of a commander.

Intuition and keen perception are indicated by the pointed forefinger. Love for truth or fact is shown when the forefinger is square tipped. In a long first phalanx we read religious fervor; in a long second phalanx, we read am-

bition; and in a long third, pride and arrogance.

The middle finger is the finger of fate. It should be fairly long and strong in proportion to the other fingers to lend depth and gravity to the nature. When, however, it is overdeveloped, the subject will be too melancholy in temperament. Talent for mathematics and the exact sciences is indicated when this finger is well knotted. A square formation gives prudence and careful attention to detail. Seldom is this finger found to be pointed, and this is a good thing, for a pointed middle finger denotes frivolity and detracts much from the hand.

The third finger is the finger of art. When it is as long as the forefinger, love of the artistic is shown. If the finger is pointed, however, there is no practical ability in art given. A spatulate third finger denotes love of action, form and movement in art. An artist with this formation will prefer to paint stirring battle scenes, dramatic situations, portraits, and so forth. A square third finger indicates realism in art. Particular attention to the details of his work will be paid by the artist with the square third finger.

When the third finger is as long, or very nearly as long, as the middle finger, rashness, with an inclination for speculation and gambling, is betrayed. A highly developed third phalanx of this finger shows greed for wealth.

The little finger, although the smallest, is nevertheless important. It is the finger of adaptability. When you find the little finger broad, long, and straight, you may be sure that the subject is successful, either in business or socially. If short or crooked, the subject will have trouble in making use of both his own ideas and talents and those of others.

A long, pointed first phalanx on the little finger indicates love of eloquence, tact, and a degree of cunning. Persons with this formation seem to have the gift of "blarney"—they can speak entertainingly even when they have almost no ideas on which to base their talk. A square tip indicates love of science and fondness for research, added to which, if the first phalanx is long, is the ability to speak convincingly when occasion requires. Among persons found with the square tipped little finger are teachers and lecturers on scientific subjects. The little finger with a wide, spatulate tip denotes eloquence of the moving, fiery kind. Such a subject would make, for example, a good political orator, or speaker.

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## The Aquarian Foundation.

## OFFICIAL STATEMENT

(Continued from page 18)

collectively (not individually) a Chalice which the Masters will fill with their Power and Knowledge.

This Inner Group is the living heart and center of Their Work. Around it the outer body will be built up. Every member of the outer body will have a recognized and accepted relationship with the White Lodge itself, i. e., that of a lay-Chêla, and he will be expected to live up to the standard implied. For this reason there is to be no propaganda.

Within the Inner Group all are equal. All are of like-importance to the Master. There is no Head nor Leader other than the Master Himself. It is a *Band of Brothers* without personal ambition or aims, devoted only to the service of the Master and of humanity. As all have already attained spiritual illumination, they can consciously live the One Life; thus personalities are eliminated, and harmony is assured.

Common sense must convince us, that national jealousies and the color question alone, place practical Brotherhood, as a general condition of life upon the physical plane, beyond the range of present possibility. It was never intended that the masses of the fifth sub-race should achieve Universal Brotherhood; that ideal and its attainment is the prerogative of a succeeding sub-race should achieve Universal Brotherhood—earlier teachings, and had they been really studied, such confusion of ideas could not have arisen.

Brotherhood is a condition of consciousness which normally belongs to the Higher Mental plane, and cannot be realized in any state of consciousness below the level of that plane. There is a real and presently-existing Brotherhood, universal in its character, and every Master, Adept, Initiate, and Accepted Chêla of the White Lodge is a member thereof.

The "nucleus of a Universal Brotherhood," meant that individuals were to train and fit themselves for the status of Chêla-ship by living the life. Had they done this conscientiously, and with understanding, it would have resulted in a widening and extension of individual consciousness; their "centre" would have been transferred to the Higher Mental plane instead of remaining confined to the lower. Thus one and all would have been partakers in reality, in an actual and universal Brotherhood, and would have been able to contact at will, the One Life at the Higher level.

In the general progress of evolution it is intended that the fifth sub-race shall understand Brotherhood as a mental concept; the sixth sub-race will attain it spiritually and intuitively; and the seventh sub-race must realize it as

a condition of the outward life. Our present work is concerned with the development of its first and second aspects respectively. If any man approach us by this, our way, on this way especially, we will go to meet him.

The Aquarian Foundation being universal in character, it is needful that an authoritative statement regarding its nature and position be made. This is the more urgent because unauthorized and erroneous statements are already being made in print or in the private letters of individuals. In order that none shall hereafter be misled by hearsay or vague report, we now make public this our authoritative declaration.

## Horse Reads Minds

FOLKS in Chesterfield County, Va., are puzzled about a horse known as Lady and owned by Mrs. C. D. Fonda. This horse can answer all sorts of questions and can solve problems in arithmetic. Mrs. Fonda got the animal when it was but two weeks old. She raised the mare on a bottle and let her go about the place at will. Often she followed her mistress right into the house.

Mrs. Fonda played blocks with the horse, working out problems in arithmetic with these playthings. Now, if any one asks the horse to solve a problem, she just turns over the blocks, which are numbered, and produces the answer. She tells time in the same manner.

Lady is never locked up, day or night, because she is fond of being free and never makes an attempt to leave the premises where she was reared.

In every organization, movement, or presentation of Truth, the essential elements are the PRINCIPLES upon which these are based. The foundations of the Work we now strive to do are four-square; its Corner-stones are Love, Truth, Unity, Service.

Without the spirit of Love and of good-will towards all men other qualifications are of no avail. Without Love, power and knowledge become weapons which sooner or later are placed at the disposition of those who are opposing the true interests of humanity.

The absence of Truth means the presence of deception. We cannot serve effectively unless we are utterly true—true in thought, in word, in action.

Unity is the divine Law of Being in all worlds; it is Love and Truth in active manifestation. It is the consummation of the divine Purpose, the final goal towards which all effort is directed. UNITY is a prime object of this present Work.

Only in Service may man find the true expression of his inmost and real Self. The path of Service given to

others is the Path of infinite expansion; he who serves self treads an ever narrowing path whose end is the abyss of extinction. On these four Principles the Work of The Aquarian Foundation must rest; on these alone may the Temple of a purified and perfected humanity be raised.

For every Work there is one unailing test—"By their FRUITS ye shall know them." At commencement, at zenith, at close, this test applies. Only the pure, the unselfish, the true, shall pass that testing. Being, not seeming, is the test, and the acid shall be applied to the old and the long-established as well as to the new.

No argument is so specious as to excuse from the duty of Charity. Condemnation and hostility are works of darkness. To openly or covertly defame, to condemn without searching investigation or on less than certain knowledge—these are the ear-marks of the spirit of evil. He who attempts to brand another inevitably brands himself.

No good work has ever gone forward unopposed, for "action and re-action are equal and opposite." We move toward a battle with the Powers of Evil, therefore must we be prepared to "endure hardship as good soldiers." All who labor in this Cause will be assailed—what then of defence? The answer is soon given—NONE. We waste no words in argument or protestation. If you would judge our quality look to the work we do. By that one test and by no other we will stand or fall.

When the pattern of this Work was first laid upon the Trestle-board it was said—"In this Work there can be no personalities." That word is the only reply which will ever be made to a personal attack. Here, in one word, is the attitude and policy of The Aquarian Foundation and of Those Who stand behind it.

Whenever and wherever we find a statement that is false we will, if possible, lay alongside of it that which is the truth. That and no more. Whenever and wherever this Work is misunderstood or mis-called we will endeavor to give a true and clear statement. That and no more. Whenever and wherever we who represent this Work are subjected to personal attack, we will make no reply whatsoever. That and no more. We defend that which is committed to us—we do not defend ourselves. That is the Rule of the WHITE BROTHERHOOD.

Authority for any statement regarding the present work of the White Lodge, made now or in the future, by its accredited representatives, will be contained in the statement itself. In

(Continued on page 40)



## My Stars—What They Tell Me (Continued from page 23)

## JUPITER

If you were born in a year ruled by Jupiter then each year following ruled by this planet hold progressive business tendencies and years in which you may carry many of your important issues to successful conclusions. You will find your Jupiter years excellent for business and for anything that you may be anxious to undertake for these are constructive, progressive and enlightening years for you. Many favors will be granted you in these years and most of your affairs will prosper if managed with good judgment that these years afford you.

## MARS

If you were born in a year ruled by

Mars, then each following year ruled by Mars holds for you usually good health. You will be inspired with great ambitions and have a desire to rush matters to too quick conclusions. These years unless you are careful will bring some confusion in your plans, but are good years for working out your ideas if you go about it quietly and persistently. In these years you are liable to associate with characters below you in station or character so you are warned to be careful of your passions during your Mars years. There is some liability to ailments of the ears, head, face, throat, the urinary system and the muscles in these years. Guard your health well.

## NEXT MONTH

General Predictions of Planetary Years

## The Illusion of Death

(Continued from page 9)

carries us into continued action. All religions seek to prepare us for Life after Death, the while denying communication with our own loved ones. Common sense should teach us that all the doctrines dealing with this great question, up to the present time, are delusions. Only cold facts remain for us to understand.

Killing and torturing the human body through mental and physical implements cannot possibly have any influence on the status of the individual after death. Each person enters the chamber alone and he alone is responsible for the issues of his life. No principality can answer for him and no punishment this side the grave can have a feather's weight in his court of justice. His status in that after life depends entirely upon the life-force

coursing through his spirit body, giving vision, inspiration and aspiration to that soul who, perhaps, unfortunately was a prisoner in his temple of flesh. Such a soul might or might not be freed at the first death-birth, but it would eventually gravitate to its unity with the whole.

Looking upon Death as a gateway of Life clears the vision and robs the charlatan and propagandist of their mystical setting; establishes a natural, self-supporting platform upon which the individual can construct a concrete building of fact through a logical reasoning and be assured that not angel wings or fancy robes, but hard work is the symbol of progression. Broad thinking paves the highway; rational vision opens the door to the fullness of Life's blessings—across the bar.

## The Quest For Truth

(Continued from page 28)

ters which are also numbers.

47. What is the particular value of figures and numbers?

"Figures and numbers are keys to the Esoteric System," says Mme. H. P. Blavatsky. (S. D., I., 188.)

48. What is the Esoteric System?

That system through which by co-adaptation, co-education and co-operation men are taught to think, to feel and act in unison, being thereby consciously re-united to the Divine Unity, in which all existing things—whether conscious or unconscious of it—perpetually live, move and have their being.

49. What is the true foundation of the Esoteric System?

Brotherhood, which means: Trying to understand instead of misunderstanding each other; trying to share each other's feeling and to cultivate

sympathy for our fellow beings; trying to cooperate in peace and harmony instead of counteracting for selfish purposes.

50. How can facts and objects be symbolized when sounds are not used?

By figures, or colors, or both, which to those who know their meaning indicate words and sounds.

51. When are words powerless?

Words are powerless, when we do not know or understand them. Words are powerless, when they do not interest us in any way. Words are powerless, when they are pronounced without the force of truth and sincerity. Words are powerless, when they are uttered automatically and without aim. Words are powerless, when they are merely empty sound. In all of these cases the

(Continued on page 45)

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## Apollonius of Tyana

By MAURICE FREDAL

(Continued from page 22)

According to Lactantius, the Ephesians consecrated a statue to Apollonius in commemoration of his having delivered them from the plague.

From Ephesus he went to Athens, after visiting Pergamus, where he discoursed in the temple of Athena Pallas. He also visited Ilium, a three days' journey from Pergamus. Near this place he is said to have visited the tomb of Achilles, where he passed a night during which several questions he put were answered. He then sailed for Lesbos, landing at Methymna. There he restored the statue of the god and built a chapel over it. He also visited the temple of Orpheus at Mytilene, at which place he spent one season, remaining till autumn. From Mytilene he went to Samos and thence to Athens. He arrived on the first day of the celebration of the Eleusinian mysteries. Apollonius wished to be initiated into the mysteries, but the hierophant refused to admit him as being "a man not pure in things touching religion." Apollonius replied that the real reason of this refusal was because "I know more of the ceremonies of initiation

than you do." The hierophant then wanted to initiate Apollonius, who, however, declined, saying he would wait until another hierophant was appointed. Apollonius passed his time at Athens with the Philosophers, who were gathered there in considerable numbers, though the schools had already begun to decline. He delivered many discourses "both in the temples to the priests, and in the stoa to the people." He is said to have corrected many abuses of the temples, and on one occasion to have cast a devil out of a young man. He remained two years at Athens and then went on an embassy to the Thessalians "in obedience to a command of Achilles." He visited all the temples in Greece, purifying and amending the worship where necessary in each place. Passing through Athens, he went on to Corinth, visiting Eleusis and Megara on the way. At Corinth he was met by an embassy of Elians who invited him to come to Olympia to witness the games. There the Spartans sent him an invitation to visit their country after the games were ended. He accepted the invitation, but, noticing the effeminate appearance of the

ambassadors, he sent by them a message to the Ephori, blaming the modern system of education and recommending them to return to their ancient customs. At Olympia, Apollonius discoursed on such subjects as fortitude, wisdom, temperance, charity and other virtues, delivering his lectures in the porch of the temple of Jupiter. According to his promise, he went to Sparta and found there that the habits of the people were simple, manly, and unostentatious, and that their appearance in no way resembled the effeminacy of the ambassadors sent to him at Olympia. From Sparta he went to Epidaurus, where he stayed in the temple of Aesculapius, to whom divine honors were paid. Thence, by way of Malea, Boea and Acmea, he went to Crete, staying at Gnosus. He also visited the labyrinth. While at Crete, Apollonius, engaged at the time in addressing the people, felt the shock of the earthquake and eruption of Vesuvius that destroyed the cities of Campania, Herculaneum, and Pompeii, A. D. 64.

(To be concluded)

## The Crystal Pool of Dreams.

By PIERSON W. BANNING

(Continued from page 24)

our state of consciousness. Persons gifted with unusual intuitive powers, inspired artists, writers and musicians are touched with a "spark" that is above the normal state of our consciousness. If this were not so, then the normal mentality for our state of consciousness would have a far higher average than it has today, representing that reached today only by the genius.

Whether this state is what some call the astral, the ocean of mind or universal mind or the ethers or some entirely different state, no definite answer can be given that will satisfy all.

The so called "etherians" or "etherial messengers" and others are satisfied of the existence of other worlds or states, for they visit and describe them, they claim.

The proof of a Creator is not through material means in its final analysis. It is by spiritual understanding alone. Matter is not intelligence nor has it intelligence; therefore, the only proof is in Mind. By analogy, the proof of a hereafter that is eternal and unchangeable back to the Creator, can exist only in mind. In the final analysis, Mind is all there is to existence. It alone is everlasting.

*Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friend in the waking world, and vice versa?*

This question is gradually being answered by a constantly growing number of investigators. If by another world is meant, another state of consciousness regardless of nomenclature, evidence has accumulated to the point that some of the most serious minded scientists have agreed that it is a fact.

It has been demonstrated time and again, that at the point of death, frequently one so forcefully impresses the mind of another that he is dying, that the sleeping person suddenly awakens convinced it is so, and later finds it is communication with the departed, while dying. Clairvoyant and spiritualistic communication with the departed while fast reaching the point where it is being accepted by scientific investigators, has not yet fully satisfied the skeptical mind.

*If, as some contend, the waking world is as unreal as the dream world, and we know of the unreality of the former only when we wake up into a higher state (just as we know of the nature of a dream on waking into this phy-*

*sical world), it may be asked: Why this so called higher state also is not a dream state in relation to a second higher state, and that in relation to a third and so on ad infinitum?*

The world we are conscious of exists for us, only in our individual consciousness. In other words, each creates his own world. The so called material world ceases to manifest for each of us individually, and its so called reality stops, when our consciousness ends in sleep or in so called death. Because individuals have the same general consciousness, they seem to sense the same general realities or manifestations that seem to exist in the so called material world and universe.

If we should function in a higher state of consciousness, that state of consciousness would seem just as real to us, as does our present state of consciousness. In another state of consciousness our present state of consciousness would have no reality and not be possible to sense, except possibly as a dream state. This same thing would continue through all changing states of consciousness, either before or after so called death, in these various worlds of consciousness.

(To Be Concluded)



## In The Pronaos of The Temple

(Continued from page 20)

rises up entirely to the region of divinity, she may become the habitation of divine spiritual influences, and obtain a knowledge of divine mysteries.

Only those who are pure-minded and spiritual can possess true magic powers. Thought is the supreme power in man, and pure spiritual thought is the miracle worker within him. If the thought of man is bound to the flesh, deeply amalgamated with it and occupied with animal desires, it loses its power over the divine elements, and therefore among those who seek to exercise magic powers there are few who succeed. If we desire to become spiritually developed we must try to find out how we can free ourselves of our animal instincts and desires and become rid of our sensuality and passions, and we must, furthermore, attempt to rise up to a state of true spirituality. Without accomplishing these two propositions we will never rise up to that state which is necessary to obtain magic powers, which result from the spiritual elevation and dignity of man.

We should therefore attempt to remove all external impediments which are in the way of our spiritual developments and live in a state of purity. Our thoughts should be continually directed inwardly and within ourselves; for within ourselves is the element of consciousness, knowledge, and power. Nothing hinders us to develop and exercise our own powers except our misconceptions, imaginations, and external desires. Therefore, the divine influences will only come to him who liberates his soul of all such hindrances, carnal desires, prejudices, and hallucinations. A diseased eye cannot bear to look at the light; an impure soul is repulsed by the divine light of truth.

Such a process of development and unfolding is not accomplished at once, but requires time and patience; a neophyte cannot immediately understand the mysteries of initiation when he enters the sacred precincts. The soul must be gradually accustomed to the light until the power of spiritual thought is unfolded, and the latter, being continually directed towards the divine light, becomes at last united with it. If the soul is perfectly purified and sanctified she becomes free in her movements; she sees and recognizes the divine light and she instructs herself, while she seems to be instructed by another. In that state she requires no other admonition or instruction except her own thought, which is the head and guide of the soul. She is then no more subject to terrestrial conditions of time, but lives in the eternal,

(Continued on page 44)

## YOUR Natal Horoscope SHOWS

### Yourself

Personal appearance. Outlook on life as indicated in the horoscope.

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### Longevity

The probability of long or short life, and the probable nature of the death, as indicated by the position of the stars and planets.



## My Brother's Keeper. By MRS. MAX HEINDEL

(Continued from page 10)

take on a body which corresponds to each one of the lower kingdoms: a physical body correlated to the mineral kingdom; a vital, or life body, which is of the etheric world; and a body of desires, a sentient body, which gives man his animal instincts. To these is added a mental body the acquisition of which makes man responsible for his acts.

Thus we have man with the fourfold body. At death he must shed these bodies, one by one. When life has ceased in the physical body, the spirit must continue to function in the desire or sentient body, and in the region which corresponds to the desires, termed in Rosicrucian teachings the "purgatorial region". Here he must feel the suffering which he caused others to feel while in the body. He must spend some time in this lower region of the desire world. Here he must purge himself of lower desires, which he cannot take with him into the heaven worlds.

Max Heindel tells us in "The Web of Destiny", "Wherever a person dies who has fostered malice and hatred in his heart, these interlock the desire and vital bodies and make him a more serious menace to the community than anyone can imagine who has not investigated this subject." Such spirits remain earthbound until they can become purified of their lower desires and the vital body separated from the desire body.

In this region we find the criminal yet unfreed from his lower tendencies. A thief on earth is a thief here, and a murderer is a murderer still. The judge who cause him to experience the death chair, or, by hanging, to be precipitated

into this region, has let loose one of the most dangerous of elements. Man can protect himself from a wild beast when it breaks its cage, but when an evil spirit is let loose in the lower desire world, man is considerably at its mercy. The disembodied can vent his vengeance on those whom he hated through some weaker man still in the flesh, and lacking in will power, or whose lackadaisical, empty mind permits him to become a tool for the disembodied criminal. The latter may influence him to steal or murder in order to satisfy his vengeance. Frequently men and women are brought into court who confess that they do not know why they committed the crime. They had not premeditated it but acted under impulse. Too often these weak ones are used as tools, influenced by the desires of slain criminals, who cling, after death, about the regions of a city where they may feed on the fumes of liquor, opium, etc. Through these fumes they get satisfaction and nourishment. Max Heindel writes:

"Thus an evil man may live for years unseen in our midst, yet so close that he is nearer than our hands and feet. He is far more dangerous than the physical criminal, for he is able to prompt others of a similar bent to criminal or degenerate practices without fear of detection or punishment by law. Such beings are therefore one of the greatest menaces to society imaginable. They have sent countless victims to prison, broken up homes, and caused an unbelievable amount of unhappiness. They always leave their victims when the latter have come into the clutches of the law."

The criminal can do little harm if

he is kept in confinement and given proper surroundings and encouragement to reform. But precipitate him into the desire world, and you give him greater scope for future crimes, and free him from the laws of man. The judge and jury who invoke the sentence of death upon a criminal are under the laws of God, guilty of murder in the first degree—*premeditated cold-blooded murder*; while the unfortunate criminal may perhaps only through impulse have committed the crime, or he may be a victim of the invisible desire entities described above.

In spite of the barbarous practice of capital punishment, crime is still on the increase. The fear of death does not keep men from committing crimes. For an enlightened judge and jury to pronounce the death sentence upon murderers in the face of the above facts brands them as the greatest of criminals. The mills of the gods grind slowly, but they grind exceedingly fine. Does not Paul tell us in Romans, 12:19: "It is written, 'Vengeance is mine; I will repay,' saith the Lord." The man who will take the responsibility of passing sentence of death upon his brother will sometime, somewhere be held to account for this cold-blooded murder. The occultist, who has the proof of rebirth and of the existence between earth lives, knows that what a man sows, that shall he also reap.

**"Until the world grows wise enough to know**

**That murder does not murder justly,  
Nor crime give moral right to crime,  
the race**

**Must stagger on in darkness and despair."**

*Ella Wheeler Wilcox.*

## Dead Man's Proxy.

By ROSA ZAGNONI MARINONI

(Continued from page 13)

I stood there staring up at the sky watching for another cloud. There it came, a big fellow this time. As soon as the moon went under the man came again into view. He was kneeling by the cross, his face in his hands. There was such a dejected look about him that I felt an impulse to walk up to him and put my hand on his shoulder. Just as I thought that, the man lifted his face and looked straight at me.

I could only distinguish his eyes looking right into mine. I stood there as goofy as an owl, with a search light turned on his face. Slowly the man rose to his feet and walked toward me. Somehow I wished the moon would come out then, but it didn't; and the man walked on staring at me. I tried to step forward in order not to have him think I was hiding from him but

I could not. When he reached where I was he sat down on a log near me, then he turned to me and I heard a voice. It did not seem to come from him, or from any where in particular. I just heard it inside of me, out of me, all over.

"Did you ever love anybody?" That was a question to put to a man! I nodded assent.

"That's good," said the—what ever you care to call it. "I suppose you will understand," and he went on. "She sleeps there under that cross. If you know what it is to love a woman as I loved her maybe you will do me a favor." He paused.

"You see," he went on after a pause, "it looks all so unimportant now, to tell you just how we got here and why, we got here in this wilderness;

for some things are very trivial after one is like I am. But we loved each other; and I suppose that can count for something. It's a long story, but I can hint at it so you will make it out. We ran away, she and I, and were married in Frisco. Kept the wedding a secret from her old man. He was after her all the time; and she was a minor. We had a hard time of it; and I tried my best but couldn't make both ends meet. We drifted down here in Arkansas in the late autumn and I tried to get me a job in town. We heard from a man about this cabin and we came to live in it thinking if you came along, you might not mind as there was nothing about this place we could spoil. All winter I tramped through the snow to come to her every evening, but there

(Continued on page 38)



# QUESTIONS & ANSWERS

Your Personal Problems Solved!

No charge is made readers whose personal problems are answered in these columns—as far as space and time permit. Inquirers who demand reply by mail must enclose two dollars for this service. Be brief—write plainly. Address Question and Answer Editor, 1904 North Clark St., Chicago, Ill. No responsibility shall rest upon the Occult Digest in any replies given. Anonymous communications not answered.

**L. M., Can.**—Is trouble coming to me soon and of what nature?

**A.**—No specific trouble apparent.

**Q.**—Shall I marry and in what year?

**A.**—Marriage indicated for September, 1928.

**B. R. S., N. Y.**—Will I be able to make money through Astrology as a writer or a reader of Horoscopes?

**A.**—You would succeed in both enterprises.

**T. M., Minn.**—Will I succeed with the investment I have made with E. O. Nordstrom? Also with my investment in mining stock?

**A.**—Yes. Mining stock, not so good.

**A. T., Tex.**—Shall I have success in disposing of my property here at a good price and about what time?

**A.**—Best offer will come in July, 1928. Can sell soon at a much lower price.

**Q.**—Shall I be happy and successful in my new home?

**A.**—Success and happiness await you in the new home.

**A. E. P., Can.**—Will my new venture be a success and will foreign investment be profitable?

**A.**—Exceedingly so.

**L. R. F., Pa.**—What will be the future of the Masonic body to which I belong?

**A.**—Not life enough to live and grow strong.

**L. E. J., Ohio.**—What does the future hold for me?

**A.**—The immediate future portrays traveling by train and steamship. Difficulties but not necessarily trouble. A rainbow setting at the end.

**L. I. D., Fla.**—Where is the man I wrote to last fall? Will I ever hear from him and when?

**A.**—You will indirectly hear from him and be able to locate him.

**E. L. M., Calif.**—Are there any indications that any publisher will purchase my musical composition, insuring royalty and publicity for the same?

**A.**—Quite satisfactory arrangements

will be made with you late in the fall of this year after which events will take place conducive to your success and happiness.

**H. R. S., N. J.**—In what line of work will I succeed best.

**A.**—The care of children between the age of five and six years.

**Q.**—Who is trying to make trouble and cause me to lose my home?

**A.**—Concentrate on your own success and no one can cause you to lose your home.

**J. S., Ohio.**—How long will my present environment continue?

**A.**—You have the right spirit; stick to present environments; a succession of small events will eventually carry you into big things from your present situation.

**M. S., Calif.**—I wish to know where all my brothers and sisters are; if living and all married.

**A.**—Two brothers still living; one in the U. S., the other in Canada. They can be located through post office.

**J. F., N. Y.**—Please tell me what kind of work I should go into for my Life work.

**A.**—Mechanical drawing.

**D. M., MrR., Can.**—I have numerous poems; shall I publish them in book form and would the venture be a financial success?

**A.**—Keep on writing; publish through magazines, rights reserved. Later, in book form.

**G. M. G., Mass.**—Shall my marriage to Margaret be a success?

**A.**—Marriage not indicated; trouble for Margaret preventing same.

**D. M., Wash.**—Will I marry in Sept.?

**A.**—Marriage at a later date will be consummated, bringing contentment and happiness.

**H. P. W., Calif.**—Do you see any change for me? Will I make the contemplated trip to Europe this year?

**A.**—Trip to Europe eventually; not this year; brings complete change in your career.

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## Dead Man's Proxy.

By ROSA ZAGNONI MARINONI

(Continued from page 36)

was no rent to pay, and no one bothered us. She—she was going to be a mother in the spring but she died during the winter—and I buried her there—After that I did not care for life somehow. I traveled around, went to Mexico. Tried to forget. One night I had been drinking, got in a scrap down in Guatemala; and some one did this to me." He pointed to his chest. I could see a splash of blood on his tan shirt.

"Oh, yes," I remarked trying to sound natural as if he had shown me a sore thumb.

"After—after I got West, I started thinking and worrying and I thought that if the old man got to looking for her he might track her down here—and well he might find her."

"Well, what if he did, what difference would it make to you now?" I queried.

"More than you think, more than you think," he mused darkly.

"How?"

"Well she has no wedding ring on

her finger." There was a pause after that. I broke the silence.

"Oh, I see, but did she have one?"

"Yes, but she confessed to me once, after we were up here, that she pawned it in Frisco. It had our names and date of our wedding engraved in it. I would like her to have that ring on her finger. I thought that you could help—"

"Help?" I inquired.

"Yes, I could sleep in peace then. You know—what I mean—"

"Yes," I faltered. "But how could I?"

"Well, I tell you," resumed the man slowly. "I guess its about fallen due, guess they have it still. You could find it by the inscription on it." He whispered the names and date on the ring and an address in my ear. "Would you do this for me, would you? If not for my sake, for the sake of someone you might have loved?" he begged.

I did not know what to say. I knew that whatever I promised I would have

to make good. Then, after a while I said deliberately, "Yes, buddy, I'll do it for you." I tried to take his hand but he looked at mine and smiled a kind of twisted smile and did not take it. He rose and I said: "Hope to see you again, and if—I find the ring what shall I do with it?"

"Well, just bring it here and put it near the rose bush. I'll take care of it," and thoughtfully he turned away. Then he paused: "Sorry to have taken that rose bush and those stones but I guess if you loved, you'll understand," he whispered. "I didn't want her there with no mark, no flowers or nothing; and she loved roses and—she believed in—"

"Oh, yes, that's why you put the cross?" I interrupted.

"Yes, that's why." He walked away quietly and as he went he turned and smiled.

That was two weeks ago. This morning I came back and placed the wedding ring by the rose bush.

## Analyzing An Analyst.

By RALPH PATTERSON ABBOTT

(Continued from page 30)

all through his college days he did more work in the study of philosophy and psychology than he did in orthodox medicine.

His natural tendency was to study the practical aspects of the mind rather than the mystical, and although he devoted a number of years to the study of spiritism, theology, mysticism and philosophy he was always endeavoring to apply practically the theories evolved in his studies.

Today he still holds the secretaryship of the Psychic Research Section of the Sioux City Academy of Science and Letters and for three years was president of the American Metaphysical Association. Besides being director of the Extension work of the International Society of Applied Psychology, he gives a great many public lectures and his ability is much in demand by clubs, business organizations, schools, colleges and other institutions.

Volumes might be devoted to records of his success in mental therapeutics, and in going through a file of correspondence marked "Appreciations," I picked at random letters testifying to what he has done in this line, from a college president, a famous author, a widely known newspaper writer, a well known minister, a famous surgeon, a great musician, an artist, a prima donna, a judge, and many from college professors, teachers and scientists.

The statement that a prophet is without honor in his own home town does not hold with this psychologist. Those

who are most appreciative of his work are the people who see him every day and who know him intimately. The daily newspapers of his own city frequently refer to him and his work, and local colleges and church workers do not hesitate to endorse and approve his work.

A circumstance of historical interest is that he is one man in America who had evolved from what is known in scientific circles as the old Nancy School, of France, to the methods and system of the New Nancy School, although the French scientists had not yet at the time made public their recent advancement.

The explanation of this is that he bases his system of re-education and rehabilitation upon the early findings of the famous A. A. Liebault, and Professor Hippolyte Bernheim, of Nancy fame.

With these laws as his basis, and a constant effort on his part to develop them scientifically, it is not strange that he should have arrived at many of the same conclusions as did the exponents of the New Nancy school, which is just being brought to the attention of American scientists.

Dr. Chamberlain has done more than this. He has combined the findings of Freud, Jung and Adler with the New Nancy psychology and advanced educational methods, and with psychoanalysis he is able to reach a somewhat broader field than the French psychologists pretend to reach.

His contributions to the literature of popular psychology have been numerous, but in every case he has urged the laymen to appreciate the scientific aspects, while in his attitude toward the scientific and philosophical leaders he has urged more tolerance of the laymen's efforts, while he emphasized the wrong done the lay reader by "high brow" technicians who "talk down" to the average student instead of trying to get the message of psychology across in terms understandable by the eager but unscientific student.

He came of a family of moderate means and attributes much of his success to his parents having instilled in him a tremendous desire for education, not to mention their self-sacrificing efforts years ago to help him through school.

Much of his work has been done with little or no financial remuneration, and it is Dr. Chamberlain's ambition to some day establish a great free clinic in some metropolitan center where thousands may take advantage of what he has learned.

I have had a rare opportunity to know Dr. Chamberlain and his work and after patient study and analysis I have found what I believe to be the secret of his marvelous success.

His goal is that of service to a great number of people. When one makes this his dominant desire and combines with it enthusiasm, patience, training and a scientific belief that the Golden Rule is the best standard of conduct.



## How Henry Affords It

(Continued on page 11)

methodical. He believes in liberty. Seeking the helpful things of creation, and seeing them as a combination of spirit and matter.

Christ vibrates to the same number five, and it is the Christ spirit to do good for others, having the understanding of the brotherhood of man, can make unity and be the medium through which many may be helped.

In considering Mr. Ford's purpose in this world, which we arrive at through the birth date, we find that he is to be the individualist. He is to be powerful and independent, use initiative and be creative, as aforementioned concerning number one. This is his purpose even though he did come to the world without this number. And as soon as a person gets on his proper path in life, they are headed right and can only gain by it.

It is evident that the first twenty-five years or so Mr. Ford has a spiritual training, or he used his time in developing subjectively. The next cycle in his life, from about 25 to about 50 shows self-expression. After 50, the cycle in which he is moving now, calls for complete expression, mainly for universal good.

Mr. Ford was educated in the district schools in Greenfield, Michigan, where he was born. On April 11th, 1888, he married Clara J. Bryant of the same place. He had lived in Detroit since 1887.

He learned the machinist trade, and became the chief engineer of the Edison Illuminating Company. In 1903 he was an organizer, then president of the Ford Motor Co., the largest auto manufacturing company in the world, employing over two million people. The vibration of that year was a personal five the same as his ability, but the universal vibration being a directly opposite one, must have caused some sort of friction, until 1904 when things could be adjusted.

In 1914, when the Universe called for adjustment and looking after people, Mr. Ford inaugurated his profit sharing plan whereby thirty million dollars annually is distributed to his employees, who turn out seventy-five hundred cars a day.

On a number five universal day, December 4th, 1915, Mr. Ford chartered a ship at his own expense and conducted a party to Europe with the object of organizing a conference of peace advocates to influence belligerent governments to end the war. He returned home after he reached Norway, but some members of the party proceeded to Sweden, Copenhagen, Denmark and through Germany to the Hague.

Mr. Ford maintains a group of social workers to look after employees and their families, and he also maintains legal and medical departments free, as well as schools.

He built the Henry Ford Hospital  
(Continued on page 45)



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## Aquarian Foundation.

## OFFICIAL STATEMENT

(Continued from page 32)

no instance is any claim to "authority" made to rest upon personal standing or relationship existing between one individual and another. TRUTH NEEDS NO CREDENTIALS.

The Aquarian Foundation is not a separate Movement, but rather a forward movement of the Whole towards realization. It is a call to unite, to step out of the shadows of separateness and to go forward into that which is our common heritage. It is a call to labor, not for self, for one Church or Movement or Society, but for the Race as a whole. It is a call to place Principles before persons, and Truth before teachers or tactics. It urges us to cease from squabbling over differences of detail and to see the splendor of the Vision ahead.

Today we are witnesses of what is spiritually the closing of one Age or Era and the commencement of its successor. It is a time of over-lapping, when the lines running together tend to confusion; men do not see clearly between the old and the new, the seeming and the Real. It is the work of the A. F. to clarify these issues, to re-declare unchanging and eternal truths and to relate them to the problems men must solve today.

One aspect of the work of The Aquarian Foundation is that of cleansing

and purging many of the old forms from the morass of psychic error and delusion in which they are so deeply involved. He who declares Truth makes many enemies, and those who stand for Principles are never popular. Again I say to all, judge us—and others—by the works we do.

Let it be understood at once and finally that we, as individuals, make no claim to superior wisdom or power. It is not the knowledge we now possess, so much as that knowledge which is daily and hourly being given to us which shall serve the end in view. It is not ours but Theirs; we are but channels for that divine Wisdom soon to be made available for all who earnestly strive.

Of this Message it has been said—"This Message shall divide the Wheat from the Chaff; it is a Sword that shall pierce to the heart of every earnest man—the Sword of Truth." The Aquarian Foundation IS THE WORK OF THE PRESENT AGE AND DISPENSATION—we claim no less for it than that. It is that or nothing. The truth of this statement every man must decide for himself, and according to his decision he shall stand upon one side or the other in the vital issues now to be fought out.

The great battle long foretold is now

being set in array, and already the struggle has commenced. On all planes the powers of darkness are opposing the Forces of Light, and the future progress of humanity for thousands of years depends upon the outcome. This is no matter for hasty decisions or snap judgments, for hearsay or second-hand report. Let every man weigh, search, test to the utmost of his ability,—only thus can he do justice to himself and to others.

Existing parties and organizations will inevitably be divided, but that which will split, rend, divide, is not the present Work. Rather it is those elements of error and selfishness which have formerly crept in to so many organizations and have long been silently working; now are their fruits made manifest—hatred, division, mistrust. All these shall be uncovered and thrown out. The preponderance of truth or of error, of altruism or of selfishness in every organization will decide its future as an existing form. The new wine may not be poured into the old bottles—either the evil will be purged and driven out, or the form itself must be dissolved. Its Perpetuation or its dissolution will depend upon the elements of which it is composed.

## The Moving Finger Writes.

By ALI BEN RABEN

(Continued from page 16)

animal instinct or requirement. It is when the individual sets a goal for accomplishment, and then heading for that goal, goes ahead or endeavors to go ahead unswervingly, can we really consider ambitious. The goal even may be an indefinite point far ahead, but still realized in a dim, shadowy fashion, with the efforts to work toward it just as uncertain and wavering as the goal itself.

Even with this element pronounced enough to become a recognizable factor, the range of ambitions becomes an utterly immeasurable quantity. Ambitions are as variable as the individuals; they may be selfish, they may be directly the opposite, they may have to do with any and every phase of human desire. Because this is true the graphologist must learn very early to differentiate between the expression of Ambition and the expression of Desire. They may be in a sense synonymous, but to the handwriting analyst they cannot be so. Ambition must become

the purpose to reach a high goal. It must be at least in part a worthy goal, divorced utterly from evil. Desire may be confined to money making no matter what the means employed, whereas Ambition would be the purpose to build a monetary reserve in a clean, straight forward fashion, with a beneficial motive for its foundation. Desire is more primitive than Ambition, which no matter what it may be, is the result of cultivation or education and development of the innermost qualities of the individual.

There is no cultivated train most easily located in handwriting than the spirit of ambition or purpose to accomplish. It is expressed in so many ways that even the earliest beginner in the study can determine something of the ambitions and aspirations of a writer.

I have just said that ambition is the result of, or accomplishment of education and in order that this point may be perfectly clear, and so not a stumbling block to the beginner, it may be well

to explain that the education referred to is that education or refinement of the Soul or the Individual rather than the education which may come from years of college training, or tutoring by specialists. Education is more than book-knowledge. It is Soul Vision. It is that something which reaches out and touches an Infinite and gives culture and refinement to men and women who have never been inside a school building, but who are so thoroughly cultured that their native courtesies mark them as gentlemen and gentlewomen no matter where they go.

The spirit of ambition is expressed not only in certain letters but also in the fact the writer very frequently slants his lines upward. Starting a line across an unruled sheet he will unconsciously go uphill rather than keep the level line. This is not always the case, but when it is you may be sure that the writer is ambitious, is anxious to climb the hill of Life, as well as permitting his pen to travel upward.

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## EDITORS AND GHOSTS

*How Scientific Tests Forecast the Passing of the Charlatan and the Test of Genuine Spirit Phenomena*

ACCORDING to a news item the police were recently called in to save the wife of a Chicago medium, or the medium himself, from rough handling by a crowd of credulous and skeptical persons attending a seance.

The medium offered to produce a materialization, or, in less syllabic terminology, a ghost. In the darkened room the spirit appeared, garbed, we assume in the conventional white, which, from time immemorial, has been the raiment of spectral visitors. The credulous were impressed, but a skeptical gentleman made a grab at the ghostly presence and his fingers closed, not on impalpable ectoplasm, but on all too solid flesh. Light disclosed that he was holding firmly the wife of the medium.

The thing has happened before. It is one of those incidents, of which there have been many, which brings discredit upon all testimony to so-called psychic phenomena. And yet, in spite of the undeniable and frequently demonstrated element of fraud in the realm of psychic manifestation, there remain sufficient unexplained—or unexposed—phenomena to convince such men as Sir Oliver Lodge and Sir Arthur Conan Doyle. If proof such as science demands has not been furnished, it is also true that science has thus far failed to account for much which challenges our understanding and belief.

The *Nineteenth Century* prints an article in its current issue by Prof. F. C. S. Schiller, reviewing a symposium of fourteen papers gathered by Prof. Murchison of Clark university and recently published under the title "The Case for and Against Psychical Belief." The papers represent a wide divergence of faith and opinion. Sir Conan Doyle contributes a characteristic defense of his well-known views, a stout argument for belief, while, at the other extreme, Prof. Morris Jastrow dissolves all so-called evidence in the acid bath of scientific skepticism. The net result is that we are no nearer a conclusion than we were before. We can find reasons for belief or disbelief according to our prejudice.

But Prof. Schiller reiterates what has been often said, that until there is made an impartial inquiry into the alleged phenomena from a purely scientific standpoint, and by scientific method under laboratory test conditions, it will

be impossible to settle the long-disputed question. "The convinced partisans of neither side can ever be trusted to describe all the relevant facts and to tell the whole truth," he declares.

One of the difficulties in the way of investigation has been the insistence of the psychics that phenomena can be obtained only in the dark. That condition has been regarded by the skeptical as a presumption of fraud; but manifestly it cannot be disposed of so simply if the scientific spirit is to govern. It may be quite true that darkness is essential, and science must meet that condition. It cannot expect phenomena if an essential factor in its occurrence is lacking. Prof. Schiller points out that the condition can be met. With quartz lenses and the use of the invisible ultraviolet ray motion pictures may now be taken in the dark. Why not turn such a camera on the ectoplasmic ghost, and on the floating objects which appear to deny the law of gravitation? There would be revealed whatever the darkness concealed. If the object hovering above the heads of the seance circle were really dangled from the end of a slim, jointed fishing rod in the medium's hand, the camera would get the fraudulent rod as well as the suspended object.

Further, Prof. Schiller suggests that a sensitive thermometer be employed to note the fall in temperature occasioned by the "psychic breeze" so often reported as a feature of these manifestations. That seems to be a simple and readily applied test.

Perhaps one of the greatest difficulties to be contended with is that which Prof. Schiller notes in his reference to the incapacity of the prejudiced to report faithfully all that happens, to tell the whole truth. It appears to be true of psychic research that it has a demoralizing influence upon the scientific spirit. It either becomes credulous or so skeptical that it cannot be trusted. The open-minded approach, wanting neither to prove true nor untrue, but simply to discover what is true, we rarely meet in such inquiries. Until we can get that attitude, with a sufficient provision of funds to make laboratory investigation possible in unrestricted sense, the question of whether we believe or disbelieve must remain one of individual feeling.—*Chicago Evening Post.*

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# LETTERS

from Our Friends and Foes

## The Rosicrucians

Sirs:

I have been following the various articles concerning "The Rosicrucians" that appear in The Occult Digest. After reading such articles and writing to such organizations I find that I know very little about them. I have investigated three such occult schools namely A. M. O. R. C. at Rosicrucian Square, Tampa, Florida; The Rosicrucian Fellowship, Oceanside, California, and The Rosicrucians at Quakertown, Pa. All of the above organizations had long articles in The Occult Digest within the last few months.

The point is this: Who are the true Rosicrucians? And how may I communicate with them?

The A. M. O. R. C. claims to be the true order. They claim that the true Rosicrucians never published a book. The other orders mention have published several books. The Rosicrucian Fellowship, Oceanside, California claim they are the true Rosicrucians; and they say that the true order don't charge any fee. The A. M. O. R. C. charge a fee. So does the order located at Quakertown, Pa.

The order at Quakertown states very emphatically in a letter to me that the other two orders that I have named are not the true orders of Rosicrucians. So what am I to do, but write you and ask, Who are The True Rosicrucians? I think thousands of your subscribers would like to have that point cleared up in their minds.

On page 29 of The April 1927 Occult Digest, you will find the advertisement of The A. M. O. R. C. of Tampa, Florida. In the advertisement you will see a picture which is claimed to be "The Ancient Portrait of C.R.C."

I am enclosing an article from "The Rays From The Rose Cross," a magazine published by The Rosicrucian Fellowship at Oceanside, Calif. In this article are two pictures, one the same as that found in the A. M. O. R. C. claiming to be the ancient portrait of C.R.C. In this article it is claimed that said portrait is false and it is a copy of Albert Durer's painting of St. Jerome, instead of "C.R.C." as claimed by A. M. O. R. C. Even the dates as to the first Rosicrucians in America differs. It seems to me that there are many orders carrying the name "Rosicrucians"

ARTHUR A. COLE.

New Rochelle, N. Y.

The OCCULT DIGEST takes no position whatever as to who are and who are not "the True Rosicrucians." This magazine makes it its aim to cover every aspect of the occult field, without fear or favor, —without fear, because it will attack evils existing even in the house of its friends, and without favor because its service is rendered with the assurance that it will meet with approval SO LONG AS IT CONTINUES TO REMAIN A STRICTLY NEUTRAL AND FREE MAGAZINE.

Through the OCCULT DIGEST, you will receive the news of the activities of all the various and often conflicting schools of Occultism. The OCCULT DIGEST is unique in this—it is the only magazine in the field which can make that claim.

That is why you are apt to be confused as to these divisions.

As to the Rosicrucian field, the OCCULT DIGEST happens to have information that a movement is on foot, under high leadership, not to UNIFY the various Rosicrucian organizations but to bring them into a closer working harmony. The DIGEST does not know which is the "true" Rosicrucian order, or organization. It is not its business to know. Rather, it is its specific business NOT to know.

It advises its readers to do their own investigating, exercise their own judgment, and follow their own best inclinations. In Occultism it is a pretty safe adage that "by their fruits ye shall know them." And it has been known that grapes, of a very good quality, have been grown in more than one vineyard.

# ASTROLOGY

Queries Answered by Haasan Osiris

Mrs. E. L. Q., N. Y.—What is my real mission in life, my real life work, the most profitable direction for my efforts? Anything about this little family will be appreciated.

A.—You are most fortunate in mental professional pursuits. Also mechanical and inventive occupations. Some of them are: Authorship, Astrologist, Occultist, Executive secretarial work, Business manager, Instructor, Musician, Dramatist, Artist, Lecturer, Dealing in radio supplies and any occupation in connection with wireless. You have other fortunate lines but these are the most important ones. Your life-work should have been teaching or instructing along intellectual lines. I judge your family will prosper after 1929.

E. I. D., Mont.—Are we to become wealthy from our investment in oil land soon?

A.—If you were born in your present residence, no. Not for several years yet. Always give birthplace as well as birthdate.

W. J. C., Calif.—Will I be an artist when I grow up? If not what is best?

A.—You have strong artistic talents. I judge it would pay you to develop them. Artistry is among your best lines. I wish you success and fame.

T. K. C., Calif.—What should I do for a living to be financially successful?

A.—Engage in the jewelry business and learn it thoroughly. This is your most fortunate occupation and business.

D. E. W., Okla.—Should I pursue an occupation, and if so of what nature? Shall I marry soon?

A.—Your most successful occupation is behind the music or record counter of some large music house. Yes, establish yourself in some kind of work. Marriage is unlikely the coming year.

Mrs. L. B., Mont.—Will I win any money in the baseball pool? When shall I buy the ticket for luck? Will I have any children and when?

A.—I regret to inform you I do not advise in any forms of speculation or games of chance. You incline somewhat to barrenness. Chance of having children is small. If you do, very few and they will be of delicate health.

V. N., Ill.—Is Haasan Osiris married? When will he be in Chicago?

A.—Questions should pertain to yourself and your own affairs.

P., Ohio.—When will my finances improve? When will this moving from one place to another cease?

A.—At the ages of 44 and 45 are important changes in your life in regard to financial affairs which are beneficial. Your marriage naturally limited your earning powers. I can not answer

your other question without your husband's birthdate as his indications would have a voice in this matter also.

W. F. W., Calif.—Any suggestions especially those relating to finance and occupation would be appreciated.

A.—This year and next should be fairly good years for your finances. But are in danger of being swindled. Be careful. Your occupation should be fruit raising, floristry, etc. If you are familiar with the movies you would make a good "location scouter."

Mrs. H. B. S., Okla.—What does the year before me bring in the way of financial gain and health? Have I talent to succeed as a writer? Will I travel Eastward in 1928?

A.—Obstacles in finances the coming year are denoted. Avoid loss by fraud or schemes. Some friends turn against you for their own profit, but keep courage and do not be downcast. Your health looks variable. In slight danger of a serious illness, but can be avoided if you are on your guard. Observe strict daily hygiene. You will have an opportunity to travel eastward in early 1928. Also north-eastward.

"D", L. A. Clark, Hawaii.—Will it be possible for me to continue this earth life through 1927? Have I any talent by which I can make a living?

A.—Yes to your first question. I do not predict the age of death. You have talents as a decorator, and so you could take up making fancy-work, or tinting personal greeting cards for quite a bit of profit.

A. L., Alaska.—You did not give your name, address nor birthdate.

G. K., Iowa.—Any suggestions in connection with health, finances and occupation for 1927. Will I travel any distance in 1927?

A.—Are in slight danger of injury thru accident the latter part of this year. Use care and precaution at all times. Finances are affected by treacherous friends. Do not loan money or invest money this year. Travel indications are shown, but I judge you do not travel any long distances. More likely shorter trips.

B. M. H., Calif.—Any light on my health, finance and married life for the coming year will be appreciated.

A.—The coming year denotes troubles with relatives by marriage. Domestic affairs are somewhat upset, but readjust themselves again in late summer of 1928. Finances are limited due to some unexpected expenses. Health will be mostly good, except some few periods when you suffer nervous strain, mental illusions, and slight digestive disorders. Are in danger of some loss by theft or fire. Be careful in this regard, and you may avoid it.

# GRAPHOLOGY

The Science of Handwriting by Ali Ben Raben

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Send sample of several lines of your own handwriting—preferably something you have already written. No attention given unless your full name, address, occupation given. No responsibility shall rest upon The Occult Digest in any replies given. Address Graphologist, The Occult Digest, 1904 North Clark St., Chicago, Ill.

## SLUG—GRAPHOLOGY ANSWERS

M. T. R., Colo.—You have a fine sense of humor, capability as a talker, very high aspirations. You have capacity to succeed in the line of work you should undertake. Your optimism is splendid.

E. P., Wis.—Your nature is inclined to be reserved, you are sensitive, have a clear sense of honor, and good talker. More information cannot be given in this column. Letter is being mailed you. Best wishes.

H. N. G., Calif.—Your writing is so full of characteristics that to touch on only a few points is unfair, and a complete report would fill half a column. Your present strivings are only natural. Your success lies within yourself, and there is little reason why you may not find it.

E. J. R., Sask.—You have a vivid imagination, high aspirations and very fine determination. Watch your temper, and be glad for your enthusiasm. You are right, replies given in this column are free, but they are necessarily brief. Your nature is one that would make good in selling, in dealing with people, and along several other lines.

J. F., N. Y.—You are capable of far more than you are doing. Your determination is good, you have vision, aspirations that can be fulfilled. Get more education, follow your optimistic soul. J. F., you've a future if you will follow it out. What sport interests you?

L. C. F. B., Ohio.—You possess the keen intelligence necessary for success in your field; also your sense of doing what you think is right will mean much to you. Set your aspirations a bit higher, or rather keep them at the level you frequently achieve. This column does not provide space sufficient to answer in detail.

F. T., Canada.—Your aspirations are exceedingly high, your grasp of problems and your capability to solve them unusually good, and your determination should carry you through to success. There is much of the successful woman in your writing; the type that manages enterprises, and as a homemaker there is a real opportunity for you.

S. E. N., Ohio.—You have optimism, very high ambitions, and a very good share of imagination. Your ability to grasp and solve problems justifies your attending school or taking a home



study course and going much farther in your profession. Personal dignity is clearly shown, but you will, I hope, differentiate here between dignity and pomposity. I do not mean the latter.

**E. A. H., N. Y.**—Your reply is one that cannot be given through these columns; further, for accuracy, requests must be written in pen and ink, although you did not need to tell me that you are ambitious. Your pencil writing shows that your aspirations are unusually high—and also shows that your chance for achieving something worth while depends largely on yourself, and that you can do it.

**E. S., Wis.**—You have optimism enough to carry you through almost any difficulty, and there is an edge to your intelligence that makes solutions and decisions a matter of moments with you. Capable of meeting people successfully. Report in full cannot be given here.

**C. H., N. Y.**—Your letter is interesting, and I am sure that with more general education you could carry your present natural qualifications into one other field, at least, and make good. You have the will power and determination to do this. I am writing you.

**M. A., D. C.**—No, you didn't have much chance in the profession shown on the return card, but not essentially your fault. Although if your present work appeals to you, there is no need to change. You can succeed in this, it is true, but there are still possibilities in the other, depending on your training.

**E. B., Ohio**—Honesty, optimism, and self-control are all present. Good sense of humor. Your three lines written in green ink are more filled with character traits than many whole pages.

**G. K., Iowa**—You have much energy, imagination, and are inclined to be expressive in your emotions. There is at least one line of work where you should make very good, indeed, but I am sorry that complete vocational reports cannot be published in these columns. Your sense of honor is good. Believe more in yourself, and really endeavor to make the most of your abilities.

**P. M. S. A., Ariz.**—You grasp and solve problems easily, although naturally your own problem is too close for you to see all sides. At least part of your question is not answerable except by pointing to the problem of Universal Life. You go forward, you are sincerely desirous of doing the right thing, and you are an optimist, with plenty of energy.

**A. W., Mo.**—You have ignored the requirement of pen and ink writing. I am writing you direct.

**A. H., Winnipeg, Manitoba**—You like change, novelty, would make a good traveler, that rare combination of qualities, a keen mentality with executive capacity in actual labor. You are learning not to talk as much and as freely as you have done at some time.

**A. H. C., Okla.**—A complete report in your case would require at least a full typewritten page. You have very distinctive talents in several fields. Very high aspirations. Sense of humor. So much to be thankful for.

**H. B. S., Okla.**—Very marked literary talents, exceedingly high aspirations, sense of humor, many other qualities which if followed out and developed should make you a financial and notable success.

**A. F. H., Texas**—Your question is one that can be answered only in a complete vocational report. You do show certain talents that will please you, I am sure. Replies are not given free except through the columns of the Occult Digest. You like travel, novelty, change, and are in no sense of a helter-skelter disposition.

**M. K., Ohio**—Capable of handling people, good sense of humor, self-control is gaining, as well as personal dignity. You should make a real success in your present profession, or in one other.

**E. V. H., N. Y.**—You certainly hit the nail squarely on the head when you said you have imagination. You have a number of talents and a great amount of determination. I do not give detailed replies by letter in connection with the free service offered Occult Digest readers, hence am unable to answer your interesting letter as it justifies. You are an enthusiast, all, of no mean ability.

**E. W., Ohio**—Your writing is not the same, and though I can easily tell that you like the unusual, the novel, and would like to travel, still the length of time I can give to each of these analysis given through the Occult Digest. You wouldn't like for one of your patients to request an important opinion and expect you to give it on mis-stated symptoms, would you? Yet such an opinion would deal with the body, not the spirit of the individual. I'll be glad to have you submit another specimen.

**G. K. T., Can.**—One of your worst hindrances to success is procrastination. You have a good sense of humor, a very pronounced tendency to do what you think is right at any cost, and much real ability, but your persistent habit of putting off until a more convenient time is disastrous. Your case justifies much attention, and just as in the case of physical ailments, may be entirely remedied.

**H. S., Ill.**—Quite clearly you expected a personal reply, which cannot be given except as explained at the head of this column. You have been learning self-mastery, have plenty of enthusiasm, and if you would get busy and do your best to improve yourself, you would make headway. I am using your letter, as I positively will not report on pencil writing and expect people to accept the analysis. You show optimism, ability to talk freely, but even here you are learning control. Personal dignity and individuality are clear.

## NUMEROLOGY

The Secret Power in Your Name by Elaine Williams

To every reader Miss Williams will answer one question in these columns when proper data is given. It is necessary to give full name at your time of birth, and the present name as you write it, together with your full birth date (the Month, day, year). Your present address and occupation must be given. Address Numerology Editor, Occult Digest, 1904 N. Clark St., Chicago, Ill.

**F. H. P., Ill.**—You seem so well suited to business or music, but writing is good under the pen name you use. I would suppose you write more facts than fancies. It would be necessary to draw up a chart to tell you whether or not you have just finished the cycles which better enabled you to be successful. The period I believe when you will have a great many experiences through associations, is just arriving.

**L. B., Mont.**—There is so much figuring to be done to safely reply to your question, and I would need lots of dates. But the loneliness, limitations, suppression that has existed this year, will be lifted by October, and 1928 will be a splendid financial and free year. This September is a good beginning time.

**M. C. P., Calif.**—I do not know how long you have been in that business but probably about 15 years too long. Life should be easier since then. Your interests should be in connection with healing or in some way helping others. But

there is so much to tell from what data I have and I'm sorry I cannot use the space here. I would like to know if J. H. P. is perfectly healthy. Have you ever thought of a business where there would be music in connection? Would be fine. And this September is the time to make adjustments.

**C. E. B., Ia.**—If you undertook something new last year after October, this year probably does not look good. But by handling the balance of it right, next year will bring benefits. You are to get away from monotonous drill, you never SHOULD have done such work. You have a practical mind with independence and courage, and have perhaps been lonely most of your life. But things changed a couple of years ago. You are a new person, and can be a designer, creator, explorer or any individualistic thing. Lose all your ego, and think of the others. Do not be too selfish, but realize your own real worth. Did you ever try to invent a mechanical thing? You could.

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## In The Pronaos of The Temple

(Continued from page 35)

and for her to desire a thing is to possess it already.

C. Agrippa here adds the following instructions, copies from Boëthius:

"The guides on the road to perfection are Faith, Hope, and Charity, and the means to attain this object are Purity, Temperance, Self-Control, Chastity, Tranquility of Mind, Contemplation, Adoration (Ecstasy), Aspiration, and Virtue."

If the highest state of spiritual development is attained, the spirit, endowed with the highest spiritual activity of the soul, attracts the truth, and perceives and knows at once the conditions, causes, and effects of all external and internal, natural and divine things. It sees them within the eternal truth like in a mirror of Eternity. By this process Man, while he still remains in eternal nature, may know all that exists in the internal and external world, and see all things, not merely those which are, but also those which have been, or which will exist in the future, and moreover, by being united and identified with the divine power (The Logos), he obtains the power to change things by the power of his (spiritual) Word. Thus man, being within nature, may be above her and control her laws."

Those who are able to read the works of Cornelius Agrippa by the light of internal reason will see that a single page of his books contains more wisdom than whole libraries filled with the speculations and theories of our modern philosophers, and his name and doctrines will be remembered and admired when all the illusions and hallucinations of the latter will have sunk into the oblivion which they deserve.

(The End)

### Here's Some Light on The Dark of the Moon

The terms "light moon" or "light of the moon" and "dark moon" or "dark of the moon" are purely popular and have no scientific significance. According to the popular conception light moon or light of the moon is the period between new and full moon, while dark moon or dark of the moon is the period between the full moon and the new moon. In other words, light of the moon follows the new moon while dark of the moon precedes it. The weather bureau adopts a different conception. Light moon, according to the bureau, means all that time during which the moon is above the horizon through the fore part of the night, or from dusk to midnight, while dark moon means all the rest of the time—all the time it is not light of the moon.

## NUMEROLOGY CLUB

By Elaine Williams

This department will run a club whereby those whose numbers are harmonious to others will be able to enjoy the association through correspondence. Most people need another to help put over their ideas. Many need the advice that only such an understanding can give. Some are good artists who need a practical mind to cooperate with—for results. This department is for the purpose of benefiting and helping others to help themselves. To become a member, it is only necessary to state that you wish to join, and send in your full birth name, your present signature, and your full birth date and address, authorizing us to print your name and address in this department.

Jacob Sager (Corrected address) Box 1, Edenwold, Sask., Canada. Ambition (4), Ability (9), Purpose (1), Member No. 20.

Omar Kinder, 1854 St. Louis Ave., Long Beach, Calif. Ambition (4), Ability (4), Purpose (9), Member No. 32.

Here is the man who should build houses and be instrumental in giving homes to those in need. There are probably considerable emotions and temperament that you did not know you had a few years ago. Your signature is good but guard against accidents and change of health. Did you ever think of being a prize-fighter or teacher? Associate with 1 to 11.

Ralph F. Cady, 536 Garfield St., Youngstown, Ohio. Ambition (3), Ability (5), Purpose (22-8-3), Member No. 33.

The best thing for you is to expand and unfold to the highest development, but candidly I can see nothing that directed you to your study except possibly the ideas or wishes of others. It may also be your interest in new things—trying what you had not done. I should like to hear from you next year to know if you are doing according to your ambition, expressing your original ideas, artistically. One can write or use other artistic methods to express help and convey messages of upliftment. Associate with 11 or 22 and 1 or 2.

Ida R. Rogers, Hotel, 18th. and Indiana Ave., Chicago, Ill. Ambition (3), Ability (6), Purpose (7), Member No. 47.

This is the year for a change and some surprises and no doubt your health condition will improve. If you are restless and cannot easily stay in one place the best thing to do is get around, travel, learn new things, and have new experiences. You have been forced to handle plenty of responsibilities and September will be a good change time. You desire to use a talent as your life's work, probably in an artistic way, should have been started when you were 25, or even before. Always remember that you need a certain amount of quiet and rest away from people. Associate with 3 or 9 and 11.

Ethel Dallas, 511 Madison Ave., Helena, Mont. Ambition (9), Expression (6), Purpose (11-4-6), Member No. 48.

What a splendid teacher you would make and a wonderful mother too. You have the ambition to do some extreme good for the universe, and the ability to be a cosmic comforter. I wish you would always write your name Ethel H. Dallas. The H. would do lots of good. Find a 3, 9 and 11.

Carl B. Whitehead, 321 Center St., Elgin, Ill. Ambition (11-3-5), Expression (22-9-4), Purpose (22-4-8), Member No. 49.

You have a very high voltage of electricity and sometimes this affects the mental or physical self. It would be interesting to know what you have noticed since taking on the last cycle, meaning the past few years. A name adjustment is advisable. You should not use just the initials C. B. Your work is all right if you use your own ideas and work without a boss. There is far too much to tell you for this space. Find all numbers 1 to 11.

Vigor Wm. Potten, Box 104, Lashburn, Sask., Canada. Ambition (11-7-9), Expression (6), Purpose (8), Member No. 50.

I always like to see a person doing what they want to do, especially if it's what they should be doing. Growing wheat and oats to supply people is certainly a splendid line for you to follow. It won't be long before money will be much more plentiful than it has been in the past twenty years. Everything else will be better too. Just continue to help others, and associate with all people from 1 to 11.

Toshio Mura Kami, A-1457 Auld Ave., Honolulu, T. H. Ambition (8), Expression (11), Purpose (6), Member No. 51.

You have the splendid background of your original name, and by adding Henry, proves your desire to become powerful and practical. I hope your beautiful dreams and your spiritual understanding will always be appreciated, and you will overcome a possible skepticism. In the next 5 or 8 years you will not keep so much to yourself, and will be financially very happy. And in 1928 more freedom and finances will be yours too. Associate with 9 and 11.

I. Chester Moffett, 1941 E. 83rd St., Cleveland, Ohio. Ambition (11-1-3), Expression (1), Purpose (22-3-7), Member No. 52.

There is evidence of your using the wrong

signature and this may be the cause of some constant disturbance. Have you ever done something in the artistic line where you could express your individualistic ideas, probably as an entertainer? That's what you should do if you could be practical with it. And then too, there is evidence of the explorer or pioneer in your make-up. You will no doubt be thankful when this year is over. Associate with a 9 and 11.

Charlotte Hohenstein, 12 Union St., Westfield, N. Y. Ambition (11), Expression (6), Purpose (9), Member No. 53.

I wish you would use Smith between your first and last names, and if you do not obey that urge to do some kind of art work, which would be most wonderfully suited to you, starting in Sept., then by all means go back to nursing. Your art may be music or any of the others, but you surely could be successful at it. Perhaps you do combine the two. You have very interesting numbers. Don't fail to use the Smith for strength. I wonder if the operation was before March! Find all numbers from 1 to 11.

Seymour A. Ayres, 234 Center St., East Lansing, Mich. Ambition (3), Ability (11-5-7), Purpose (1), Member No. 54.

Things should be looking pretty good for you about now in the financial line, and health too. I cannot see where you got the mechanic from because your work should be very easy all your life, and rather artistic. Designing is splendid, and writing would be good as well as music. If you haven't already done so, you should develop some executive ability. Find a 2 or 3 and a 9 or 22.

Gertrude Carmichael, 504 Scott Blk., Moose Jaw, Sask., Canada. Ambition (3), Ability (2), Purpose (11-11-22), Member No. 55.

There is quite a story that would go with your answer which is too much to print here, but you started things about a year late and the wrong day. And I'm afraid you're inclined to worry much which does not help. Your urge is to be among people and do something for them, but you must control a nervous condition which is about ten years old probably, and then be a means of peace and revelator to others. Your business may be the right thing, but I am sorry it would require drawing up a chart and giving lengthy advice which naturally cannot be done here. Associate with all people. I would not suggest either Calif. or Portland.

Frederic Ebert, R. D., Atco, N. J. Ambition (4), Ability (3), Purpose (6), Member No. 56.

Your desire certainly is to be practical, but your ability and purpose are somewhat artistic. However, you are now forced to pay much attention to details—and have been for the past 15 years, which has been so unlike your previous life. If you can keep from worry, you should use the J in your signature, and be the revelator. It seems that New York would be the right place. The above signature brings the thought of Los Angeles, but you can do bigger work and help mankind in the east. You are in a rather restless year, but do your settling on the 9th or 18th of September. Associate with a 3 and 9 or 11.

Marion F. McIntosh, Feather Falls, Calif. Ambition (5), Ability (11-5-7), Purpose (22-4-8), Member No. 57.

It certainly is not your purpose to be restless and traveling about getting lots of new experiences, but it is your ambition. And it is your ability that shows the inventor of something original, while you like gaiety and crowds, you need certain times alone and don't fail to have them. I hope you are very constructive, because one who slips in this vibration, often has very vivid reason to remember his over indulgence or lack of control. All associations from 1 to 11.

Louis LeFer, P. O. Box 583, Larchmont, N. Y. Ambition (3), Ability (22-5-9), Purpose (8), Member No. 58.

This is decidedly not the year to travel but a good time to stay at home. Last year was the ideal time for you to go home, and if convenient remain there this year. The really best future time is 1935 for travel but if you have responsibilities that should be handled and adjustments to make, this year is alright. Next year is not bad if it's a vacation trip or one for rest, especially if it takes you on the water or to the country, and July will be the right month. All numbers 1 to 11.



## Quest for Truth

(Continued from page 33)

words can make little or no impression on the mind and the feelings of those who hear them, except in an elementary way: as vibrations of sound.

### 52. When are words powerful?

Words are powerful when we know them and understand what they mean. Words are powerful when they are of some interest to us, when they give us new information and deeper insight. Words are powerful when they are pronounced with the force of truth and sincerity. Words are powerful when they are spoken with unerring aim of a strong will. Words are powerful when they mean something definite, and when they are spoken for a definite purpose. In all of these cases, to the natural power of the vibrations of sound is added the strength of will, of mind and of feelings of him who utters the words.

### 53. What are words of power usually called?

Spells, charms, fascinations, incantations, mantras.

### 54. What is the secret of the power of words?

The secret of the power of words has been given to students in this formula: "There is a power that maketh all things new; it lives and moves in those who know the Self as One." To know the essential and fundamental unity of all things and to have forsaken the heresy of separateness makes a person fit to pronounce words of power.

## How Henry Affords It

(Continued from page 39)

which cost him seven million five hundred thousand dollars.

He is a choice member of at least a dozen of the leading clubs in Michigan, and is naturally well loved by everyone.

Michigan vibrates number one the same as Mr. Ford's path in life, and while he has been so successful with his cars that ride on the earth, he has great air numbers, meaning that his planes should be equally as much in demand in time. That may be 1931 when Fords will be dodging the traffic signals high above the little crowd down below.

Mr. Ford became a millionaire while many others are in poverty, but everybody has the chance in this life. It is necessary of course to know what is lacking and to know what is desired, then it is more necessary to use a firm determination to clear away those shortcomings and go to it. It is necessary to visualize an accomplishment and do what is required to achieve it, and every day we have evidences of what Mr. Ford did with so little to start out with. Try it yourself. It's simple.

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This particular dream, reoccurring repeatedly signifies that you are placing yourself in a helpless and perilous position by your present method of transacting your affairs with people who are inclined to be treacherous or feline.

Editor will interpret your dreams psychically in this column. Those who desire private interpretations may receive them by enclosing five dollars with a full description of the dream.

The kitten, represents a new angle in affairs which is not to be feared at present; but the old condition indicated by the dreaming of an old cat is most precarious unless taken in hand at once by you. A leash is most necessary; a whip is to be avoided. Dreaming so incessantly of the household pet is a warning of danger close at hand. A word to the wise should be sufficient.



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## AMONG THE NEW BOOKS

By FRATER ILLUMINATUS

PROBABLY no recent work having as its purpose the presentation of the philosophy of spiritualism is as acceptable for the non-sympathizer as "*The Dark Sea*," by Mrs. Champion Crespigny. Here is a novel which is of genuine novel standard. Its literary excellence is not made subservient to its proposition, as is too often the case with the apologetics of any cause, and of spiritualist literature in particular. Mrs. Crespigny's book is one which will make a name for itself as literature quite apart from its thesis.

With a magnificently written prologue picturing the bitter battle of Columbus against the prejudices of his time, with his theory of "something beyond the Dark Sea"—Mrs. Crespigny pictures the reactions of modern types to the decision of a young, brilliant, sane, able scientist, to devote his career to the experimentation with the possibility of spirit survival—or the continuity of the soul after death. This is "*the Dark Sea*," which her central character proposes to cross, as Columbus, in the colorful prologue, proposes to find lands beyond a more material ocean.

The book is printed by John Lane at the Bodley Head, London, and is attractively bound in a marine blue.

Ludwig Lewisohn, one of our most prominent litterateurs, has accomplished a marvelous piece of translation in the John Day Company's production of "*The Sorcerer's Apprentice*." Mr. Lewisohn, whose style just misses being "ineffable," and consequently is virile, has translated Hanns Heinz Ewer's gripping novel—again a book of genuine novel proportions—the thesis of which is a study of the psychology and degeneration of religious hysteria. It is not recommended for the general reader, who would in all probability be bored by it anyway, nor is it recommended as pleasant reading. It is like any analysis of sewery things, interesting mainly to mental engineers. But it is powerful, faithful to its main intent, to tell a gripping story of the horrible, and it is admirably illustrated by Mahlon Blaine.

Nobody, at this late stage of the game, needs to be told of Upton Sinclair's characteristic analytical novel, *Oil*. It has already made its success—and will continue to reach a wider and wider public. The propagandist has pushed rather less to the fore in this than in any of the author's productions since *The Jungle*, and it therefore is not quite clarion enough—or perhaps Sinclairian enough—for those of us who love Upton in a state

of high and holy indignation. But there is balm in Gilead, for hot from Mr. George H. Doran's whirling presses there is "*Upton Sinclair*," by Floyd Dell—a biography which reveals the towering proportions of Sinclair better than anything which has been said of that singular personality. All who would read the broad strokes of modern tendency—and surely the occultist needs, more than other scientists, to know these broad sweeps—should buy and enjoy Mr. Dell's book. That's what it was written for, and unlike many and many an opus of this maddening age of printer's ink, it promises to fulfill its function as good reading and informative material.

Some evening when you're feeling in a nice mood for a murder, you might plough through Dr. Daniel A. Huebner's psychoanalytical treatise on "*The Murder Complex*." It seems that the old Oedipus, Electra, Narcissus, and other Hellenic complexes are worn right down to their chlamys, which was a sort of Greek B. V. D.s, and people have become so accustomed to being accused of unintentional indiscretion in the matter of their loves, that it is thought high time to give them a new shock. So Dr. Huebner rushes sweetly into the breach, and explains that when we say "Oh, get out," or "Oh, you go on now!" we are really exhibiting potential murderous traits. Never, never make pushing gestures with your hands. If you do, you reveal a certain desire to send somebody suddenly Heavenward in oaken splendor lined with white satin! These are only a few of the revelations in the Doctor's book, bound in a gory little cover which should satisfy the *blut-lust* of the most potential murderer who ever wished to play at it. This is not a book for the timid reader. It is a laboratory item, and of course of value as such. It is published by the author, at Cleveland.

Volume IV of "*The Mythology of All Races*," the thirteen volume project of The Archaeological Institute of America, is off the press from Marshall Jones Company, Boston. The work, which treats of the mythology and folk lore of the Finno-Ugric and Siberian peoples, is an exhaustive treatise, admirably planned and executed by Dr. Uno Holmberg. It is invaluable for students of this phase of human expression.

For Theosophists, there is now available "*Christianity and Theosophy Harmonized*," a series of expository letters from "A Messenger"—and messages reported by the author, G. Leopold, to have been directly given to him by "the two



## AMONG THE NEW BOOKS

Founders of Christianity, Jesus and Christ." There is much extremely interesting material in the book, most of which proves entirely orthodox from the Theosophical viewpoint. It is published by the Veritas Press, Manchester, England.

The Forum one of the nation's foremost magazines of thinking cast, has recently printed statements of noted writers, and others, as to why their particular credo appealed to them. Among these were Gilbert K. Chesterton, the brilliant Roman Catholic, Bishop Charles L. Slatery, the Episcopalian, Dean Inge, the Anglican, the Baptist Edgar Young Mullins and others. These statements are now available in book form, a dozen having been collected under the somewhat flattering title, "Twelve Modern Apostles." It is attractively printed by Duffield & Co., New York.

For the first time in years, someone has risen to a philosophical defense of the Creationist. Dr. Edwin Tenney Brewster has decided in his work, "Creation," that the time has come for the hitherto theological defense of the Creation theory as opposed to the Evolutionary theory, to be stated outside the heated atmosphere of heresy trials and court proceedings having their root in religious prejudice. Whether he has made a case for Creationism or not, his is a volume which should be read by all who are interested in both sides—or either side. One of the first principles of military strategy, and I think it was Napoleon who enunciated it, is to credit your enemy with average intelligence. This is done seldom enough so that there is much wasted energy in any form of contest, intellectual or physical. The book is attractively printed by Bobbs-Merrill, of Indianapolis, and it is probably the best statement of the case in any terms not wholly governed by the local board of Deacons, and their female relatives. Everybody should read it and know that there is a side to the Evolutionary question not stated by Evolutionary zealots.

Methuen and Company, of London, have produced the most complete history of "The Divining Rod" yet put into print. It is copiously illustrated with pictures of the various sorts of water-finding rods, and water-finders, or "dowsers", and is an exhaustive inquiry into the strange phenomena which every so often startles us through the pages of the Sunday Supplements. Sir William Barrett and Theodore Besterman have prepared the material which is sufficient recommendation of its thoroughness and veracity.

Postulating that Man has reached a

stage in his Cosmic evolution when he must, in the scheme of things, set his next attention to the task of becoming psychically conscious, by which is meant the development of psychical powers, and building up that theory in a most interesting manner, Horatio V. Gard has stated his theory in a treatise called "Man." The book is thorough, serious, sincere, and has much of great value to the earnest student. It is published by The Golden Rule Magazine, Chicago, and attractively bound in silk cloth.

Harry Owen Saxon, who has never forgiven me for a former lambasting in these columns of one of his productions, may now have a chance to kiss and make up, or burst into mellifluous paeans of Berlinesque emotion, such as "Let's be Sweethearts Again"—for, in spite of the fact that I have not changed my mind about his former opus, I am compelled to highly recommend his "Vibrations: Light, Color and Sound" as one of the most valuable handbooks for the working occultist. It is packed with excellent material which Mr. Saxon has the good grace to credit to others, and is, therefore, deserving of no small amount of credit for his own indefatigable labors in putting out this new book. It is genuinely worth while, and is inexpensive. While I am pouring out my cruse of oil on his burning wounds, I will go so far as to say that it is worth many times its cost. But I will stop short of going out and making a house to house canvass, and therefore, pass on to Viola Gertrude Rich's "Thought Radio and Thought Transference." It is a popular treatise on telepathy, full of pithy theorizations, and provides information and methods with reference to the practical side of this phenomenon. It is published by Elizabeth Towne at Holyoke, Mass.

"Flowers of the Flame," by Moritz C. Haubold, is a little brochure of great interest to those who have a flair for the psychical, for it outlines thirteen interesting psychic experiences of the author, by whom it is published at San Diego, Cal.

In "I. N. R. I., De Mysteriis Rosae Rubrae et Aureae Crucis" by "ONE Whose Number is 777" there is offered what purports to be a disclosure of the true symbolism of the Rosy Cross, under the form of an admonition to an "Adeptus Minor of the R. R. et A. C." It turns out to be a Cabalistic interpretation, rather than Rosicrucian, but is of considerable interest to Rosicrucians as well as Cabalists. It is prob-

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## AMONG THE NEW BOOKS

ably the work of Frater Achad, a number of whose books are advertised in the back of the attractive brochure.

Emily H. Rocine, whose "Nineteen Chemical Types of People" was so popular a feature of the OCCULT DIGEST in 1925 and 1926, has condensed the material of these articles, and increased, in outline form, the amount of the material for working purposes, into an attractive book form, for student and practitioner reference. It is called "The Key to Temperaments", and is an invaluable guide to general character analysis. It is copiously illustrated, and promises to be one of the most widely circulated of this writer's interesting treatises. It is published by the author at Chicago.

For those who seek a personal assistance in the development and application of inner power—by some called psychic, and by others various occult significations—the little treatise on Applied Power by Jane Hanford Hopkins and Charles Henry Hopkins will prove helpful and refreshing. It is sound, scientific, occult, psychical and immensely readable and companionable. It is published by the authors, and it is highly recommended by this magazine, nearly every member of the staff having read it at one time or another since its recent publication.

In similar vein, but in the field of "Success Psychology," is the handsome little booklet of that title by Coleman Hall Bush, published by the Auto-Science Institute, which also sends us two vigorous pamphlets, "Healing the Auto-Science Way," by Dr. Freyer, and "Your Mental Wireless," which describes the process of "Attracting Riches the Auto Science way." All are exceptionally readable and apparently practical as well. Two other publications of this institution which will meet with an interested clientele are "Advanced Modern Salesmanship" by John L. Fullmer, and "Knowing the Man," by Cosgrove Murphy. Both deal adequately with the problem of analysing personality.

From Robert M. McBride and Company's shelves there are two booklets in this same class, "How to Choose a Career" and "The Twenty Secrets of Success," both by Fenwicke L. Holmes, whose matter-of-fact presentation alone is sufficient to "pep up" the jaded seeker after the elusive dollar, and add

much to his power of corraling that temperamental object. They are not only good psychology, but they are also good reading. And inexpensive.

Nor are men alone in producing these "success" leaders. Florence Scovel Shinn has written one which is excellent, and has the added attractiveness of the subtle feminine touch here and there, though the author probably would resent that recommendation. It is published by the New York Unity society, and follows the sound psychology and spiritual philosophy of that expanding and useful organization.

The medical horizon is stirred somewhat, and in a most interesting manner, by Dr. B. S. Claunch, who puts forth a sound spanking for the medical men in his breezy, sincere little brochure "What and Where is the Truth About Health, Disease and Healing?" The doctor provides what he and others believe to be a sound and valuable answer.

Copies have this month been received of Celestia Root Lang's two psychical productions "Behold the Christ in Every One," and "Son of Man," both of which are valuable additions to the Christian interpretation of mystical philosophy. Neither is "orthodox," and both are filled with vital and interesting individual contributions to the thought of physical development.

Those who have followed the articles in this magazine during the last two years by Dr. Claude William Chamberlain need no introduction to the author, but attention is once more called to his psychological treatise "The Practical Application of Psychology," a contribution to the utility of mental training worth many times its comparatively small cost, to business men, thinkers, and occult or psychological students.

Again in the psychological field we have "Emancipation" a novel of spiritual unfoldment in the more familiarly called "spiritualist" expression. It is by Faith Stewart Arnold, and is an intensely interesting story, well told, which at the same time serves to unfold the doctrines of that belief in life after death, so cherished by millions here and abroad. Also we note the "Spirit Messages" received from Charles E. Huxley, are again available in an attractive pamphlet from E. R. Huxley, Springfield, Mo.

The Most Complete Bibliography of The Occult Ever Published (Catalogue No. 2) of The Occult Publishing Company, 1900 North Clark Street, Chicago, will be mailed to any address upon receipt of 10c (coin or postage).



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By L. HAMILTON McCORMICK

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To know something of one's own aptitudes and natural talents and something of the traits and characteristics of others—is of practical importance in the everyday life of every one. This ability is your most valuable asset. Here is one of the deeply significant truths which the author has set forth to students. "Character, he says, is based upon principle. Men of character associate with men of character. They attract one another just as though they formed a species in themselves. Look around you. You find men in similar interests and ambitions associating together. Men of importance warm to those who understand them and remain indifferent to those who are incapable of visualizing their hopes and problems.

### An Amazing Asset

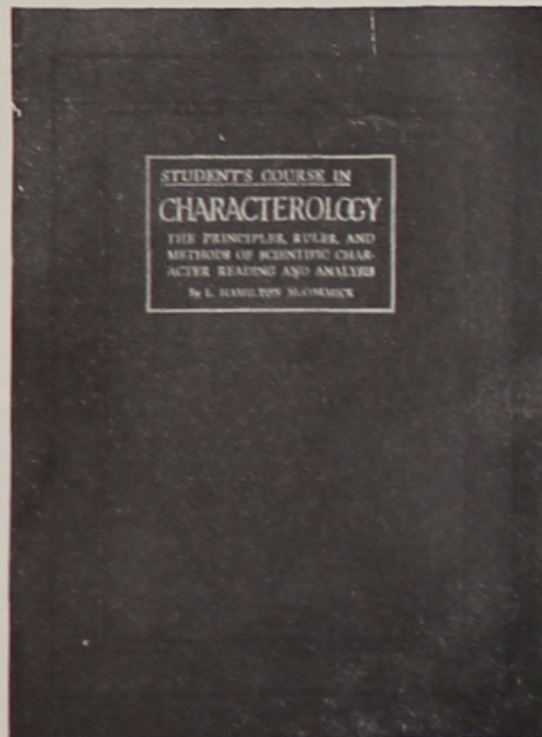
That is why one salesman can walk into the office of the head of a bank or of a corporation and come out with an order while another is curtly dismissed with a short "Not interested." That is why one subordinate is approved and promoted while another hopes in vain for preferment.

From whatever angle you consider the ability to read character, you will find it an amazing asset, a secret power making your dreams of success come true.

If this were only a theory, if we did not have so many examples of men and women handicapped and held back because they haven't the ability to understand those to whom they must look for advancement we might lightly toss aside any interest whatever in character reading.

### Facts, Not Theories

But character reading is not a theory. It is one of the most practical things in life. The lack of character reading abilities is holding back tens of thousands of young, ambitious people—preventing them from reaping the gratifying rewards that might be theirs. And on the other hand, the skill in reading and understanding character, which many have already acquired, is being used by them every day to enlarge and improve their achievements. Think it out for yourself. The ability to read and know people will actually prove one of your greatest assets.



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☐ I enclose \$5.00 for L. Hamilton McCormick's Course on CHARACTER-READING, to be sent me prepaid.

☐ I enclose \$2.00 as first payment for L. Hamilton McCormick's Course in CHARACTER-READING, and agree to pay balance of \$3.00 due you within 30 days after I receive the Course.

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